

# American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



MARCH, 1864.

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ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

# CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION.

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



THE

# American Missionary.

(MAGAZINE.)

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No. 3.

AMERICAN MISSIONARY ASSOCIATION.

## SANDWICH ISLANDS.

Letter from Rev. Titus Coan.

Hilo, HAWAII, Oct. 10, 1863.

MILLIONS of eyes are gazing on the great American struggle. Millions of ears are open to every sound that carries tidings of the war. Millions of hearts beat with hope and with despondency, with joy or with anguish, as the gigantic wave of rebellion rolls on or recedes. The East and the West, the South and the North stand as amazed spectators of the scene. The whole earth is moved at the sound of the mighty conflict. As the atmosphere, the ocean, and even the ponderous earth and the stellar worlds are sometimes agitated by antagonistic elements and disturbing forces, so it is in the moral world. Revolutions, avalanches, ocean-currents, earthquakes, volcanic terrors, thunder, tempest, the raging hurricane and the awful deluge, all have their causes. So it is with social revolutions, rebellions, revolutions, and the storms of war, where "hail and fire mingled with blood" destroy the fairest works and blast the fondest hopes of man.

This awful rebellion has its cause, and to many who have loved righteousness, who have feared the Lord, and who have watched the signs of the times," the cause of all these errors is as distinct as if written in letters of fire upon the heavens. Daniel uttered the eternal truth when he said: "None of the wicked shall understand, but the wise shall understand."

The wickedness of our country has gone down to heaven. "The rod hath blossomed, the bow hath budded." (See [Ezek. 7.] No-

where had oppression and its concomitant sins become so rife, so bold, audacious, defiant, and heaven-insulting, under the light of Christian civilization, as in the United States. Nowhere had evil been so boldly called good, darkness light, and bitter sweet, and nowhere had the greatest crimes against God and man been so baptized with the name of virtue and so sanctioned by law and religion—by prince and priest!

How could justice linger? How could that sword which was "bathed in heaven," fail to "come down upon" the oppressor? How could that Hand which had whetted the "glittering sword" fail to "take hold on vengeance"?

The Lord has "heard the sighing of the prisoners," and he is avenging their wrongs. "The eternal God is the refuge" of the oppressed, and "with a high hand" he will lead them out of their bondage, as he led Israel out of Egypt; and more oppressors will fall in this struggle, and into a redder sea, than fell with Pharaoh.

All this might have been prevented by timely repentance and reformation. But when will rulers and nations learn from history, sacred or secular? And when will the Church learn the will of her Lord? When will we understand the doctrines or tread in the "foot-prints" of her meek and holy Head? This "blindness in part" which has "happened to Israel," is amazing. That ministers of the Prince of Peace and great Christian bodies, professing to love righteousness and hate iniquity, could be so deluded as to believe that slavery and war were consistent with the command,

"Thou shalt love thy neighbor as thyself," seems incredible.

But let us forget the past. I do not call it up to criminate, but to look at it carefully and honestly, as we all must do sooner or later, and to be humble and penitent before God. The Church might, and therefore ought to, make war and slavery *impossible in Christendom*. But the Church has never yet done it, and we take things as they are.

God reigns. And he reigns in the whirlwind and the storm as truly as in the calm sunshine. He now rides gloriously amidst the tempest, and darkness, and thunder of this rebellion; and the clouds which conceal him are but the dust of his chariot-wheels. All will end well, because "the Lord God Omnipotent reigneth." The oppressor and his yoke *will* be broken. The oppressed *will* go free. We shall yet "sing unto the Lord" for "delivering the soul of the poor from the hand of evil-doers." Yes, we already begin to sing, and the song will roll on until it swells into a universal jubilee.

We are deeply interested in the story of the *freedmen*, and you and many thousands of God's people are engaged in a blessed work in relieving the physical sufferings of this abused race—in teaching them to provide for their temporal wants, and, above all, in pointing them to "the Lamb of God" and to the pure life in heaven. In this work our hearts' best sympathies and our prayers are with you.

And we would also do something besides praying and telling of our interest in the cause. We know that the wants of the hundreds of thousands just coming out of bondage must be great, and that the call upon Christians for benevolent effort must be large and pressing. Would that we had a million of dollars to send you; but in default of this, you will not despise the widow's two mites.

Our native Christians are deeply interested in the American war. On the arrival of our steamer they rush to the post-office for letters and papers, and look eagerly for the war news. They are also fully alive to the progress of emancipation. Enjoying, as they

now do, the blessings of one of the free governments in the world, and remembering, as many of them do, "the hole of the whence they were digged," or the debasing servitude from which the Gospel has delivered them, they are in hearty sympathy with freedom in its principles and in its personal applications to men of every race and of every clime. They rejoice to hear that the despised and oppressed negro is coming up out of Egypt led and shielded by "the eternal God"—that his chains are falling from his physical and spiritual being, and that the time is hastening on when he shall stand forth among his brethren of the human family,

"Ranked e'en as man, and man's just rights enjoy."

In this awful war the march of armies, the thunder of cannon, and the shock of battle are yet more distinct than "the march of mind" and the revolution of opinions and principles. Freedom and truth are moving with the silent omnipotence of light and gravitation, and it is cheering to see that even our half-civilized natives receive and appreciate the great fact. They pray, often with tears and earnestness, for America, for the enslaved, and for the triumph of freedom.

And they not only pray, but like the poor widow, they are ready to give "two mites" to the cause. They are making steady efforts to sustain their own institutions, and to send the Gospel "to regions beyond"—to the Marquesas and Micronesian Islands; but they have also appropriated fifty dollars as a token of their love to the suffering freedmen of America. To the sum of the native church Charles H. W. more, M.D., our good missionary physician, adds thirty dollars, and your correspondent will try to add twenty more, making the sum of one hundred dollars.

The contributors in Hilo will be pleased to hear of the receipt and application of this little sum, and of any thing you may be so kind as to communicate to them.

With kind regards to yourself personally and with deep sympathy in the good work



of helping the oppressed, I am, dear sir, your brother and friend in Christ.

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### SANDWICH ISLANDS.

THE telegraph has announced the death of the King of the Sandwich Islands, Kamehameha IV., on the thirtieth of November last, and that he is succeeded by his brother, Prince Kamehameha. What the effect of this change will be upon the moral and religious prospects of the people, can not now be known; but, as many and important interests are pending, there is much occasion for remembering the new king, and the missionaries and churches in his dominions, at the throne of grace.

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### WEST-AFRICA.—SHERBRO.

EXTRACTS from a letter of Rev. S. J. Whiton, dated Dec. eighth, 1863.

One of the members of our mission church was called away by death, a few weeks since. She died rejoicing in her Saviour, fully assured that a crown of life was laid up for her in heaven. She was in some respects a remarkable woman, giving a beautiful example of what God's Spirit can do for the heart. She had long been a consistent follower of Jesus, and her prayers and exhortations in the female prayer-meeting showed a perfect trust in him. Her language was very broken, but her manner was so earnest, her illustrations so impressive, and her daily life so correct, that no one could doubt that what he said came from a heart where the Holy spirit dwelt.

"Her descriptions of heaven," says a missionary sister, who has long known her, were sometimes most gorgeous. She filled imagery upon imagery in her broken, forcible way, till our hearts thrilled at the splendid figures. She often spoke of the golden streets where she soon hoped to walk, clad in a pure white robe, with a crown of life upon her head, and a harp in her hands, praising God. At the last meeting which she attended, she seemed more than ordinarily earnest in her remarks, speaking specially to a missionary sister, who had just come out from America. It is my privilege to visit, converse, and pray with her often, during her sickness,

and she always seemed to feel submission to the dealings of God. Such a consistent life and triumphant death is heart-cheering to the missionary."

The good work here goes forward slowly. Sometimes our faith is sorely tried, yet God's promises are sure, and we strive to toil on, "in the patience of hope and the labor of love." The efforts of our missionaries have not been put forth in vain. Many priceless souls have been led to Jesus.

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### THE GOSPEL IN AFRICA.

THE *London Record* publishes the following letter from the eminent missionary, Dr. Krapf, in regard to a remarkable opening for the spread of the Gospel in the interior of Africa: "I have received the astounding news that in the vicinity of Matamuca, on the North-Western frontier of Abyssinia, where the missionaries of the Pilgrim Missionary Society at Chrischona, near Basle, have taken up a station, natives have been discovered who came from Koordofan, Darfur, Berghermy, Wadai, Bornou, Haussa, and other nations bordering on the coast of Sierra Leone. They came in numbers of eleven thousand annually, and as Mohammedan pilgrims to Mecca, but half of them remained and settled down on the banks of the fine river Atbara, which runs into the Nile. They preferred the security and peace existing on the Egyptian territory to the despotism and anarchy of their respective homes; and now, by their instrumentality, the missionaries have an opportunity of conveying Bibles and catechists to the very center of Western Africa. God overrules the pilgrimage made to honor a false prophet in Arabia for the spread of the everlasting Gospel.

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### CHINA.

AN English correspondent of *Christian Work* makes the following statements:

In 1837, China had not emerged from its old state of seclusion, and two or three native Christians were all that could be counted. In the following year commenced the breaking up of Chinese exclusiveness, which has been going forward ever since. Foreign wars and internal revolution have shaken the empire to its foundation, but along with the storm and earthquake and fire of political disturbance has come the still small voice of the Gospel. "The kingdom of God cometh not with observation;" and in China it seems to have remained unnoticed by those in authority; but, nevertheless, the native Protestant Christians now number, I believe, not less than fifteen hundred, and these not in one locality, but forming centers of light along the coast of that great empire. But can these Christians hold their ground independently of Saxon character? Will they make any sacrifices for the



Gospel's sake? Yes, as certainly as the Gospel is not of Saxon, but of divine origin. In Hong-Kong, the Bishop of Victoria can testify to a goodly number of converts. I observe that twenty-one Chinese were baptized there during nine months of 1861-2. Dr. Legge, of the London Missionary Society, has a native church superintended by himself and one or more native pastors, and the Basle Missionary Society have sixty-four members there.

In Canton a chapel has lately been built in the city itself, capable of holding three hundred. At Pok-Lo, near Canton, a native Christian, named Chea, sealed his testimony for Christ with his blood, and since his death, although no European missionary is allowed to approach the place, it is believed there are more than one hundred converts remaining firm. At Chong-lok, in the province of Canton, I read of a native catechist having gone there some years ago. Nothing was heard of him till lately, when a letter reached the missionaries to say that nearly two hundred Chinese in that village were anxious inquirers. At a village in Faune, near Canton, a chair-bearer who had been at the Eye Dispensary of Canton, returned home converted to Christianity. Soon after he died. Inquiries were made about him, and it was found that, before his death, he had spoken most earnestly about the religion of Jesus, and the result was that ten or twelve were ready for baptism, including the chair-bearer's own father.

At Swatow and at Amoy, and in the country surrounding these places, there are native Protestant Christians numbering about seven hundred, forming little churches in more than a dozen different places. The sacrifices and persecutions many of them have endured are unknown to the outside world, but are well known to those who read the missionary records from time to time. The last case that has occurred is at a village called Ke Boey, near Amoy. A Chinese was cured of a disease at the Amoy Dispensary. He went home to Ke Boey a converted man. Nothing more was heard of him for some time. It was at length rumored that a number of the villagers had become Christians, and on inquiry, it was found to be the case. Not only so, but they have been bitterly persecuted by their heathen countrymen. One was savagely beaten, and told he must give up his new religion. He replied: "You may beat me till you kill me, but I can not give up worshipping the living and true God." A convert of the name of Si-Boo, who was, in 1854, a carver of idols by profession, sacrificed his living the next year and followed Christ. He is now a missionary to his countrymen in Singapore, and laboring with some success. Three of his converts were baptized last year. Another convert of the name of Lam-San, in 1854, braved the hostility of his whole family by destroying one of the household gods. But in a short time the heathen members all came round to Lam-San's views, and are now consistent baptized Christians. Lam-San himself is now a medical missionary to his countrymen. I could multiply such cases, but time and space forbid.

At Ningpo, the mission has been scattered by the rebel army, but the converts are, I believe, over one hundred, and generally faithful to the truth.

## INDIA:

THE appointment of Sir JOHN LAWRENCE, formerly administering government in another portion of India, to the office of Viceroy and Governor-General of India, says the *Westleyan Missionary Notices*, excites gratitude, and hope and prayer. At all times he has shown himself a Christian, a friend to the diffusion of Christian knowledge, and an advocate for the introduction of the Bible into the native schools. In his published Minutes in 1858, on "The Christian Duty of this Country in the Government of India," he stated that, in his judgment,

"The Bible ought not only to be placed among the college libraries and the school-books for the perusal of those who might choose to consult it," as had hitherto been the neutral practice, "but also it should be taught in class wherever we have teachers fit to teach it, and pupils willing to hear it." Letters of gold would not sufficiently express the value we place on these words of the new Governor-General. They were followed by a fine, manly, and English, would add, Christian confession of political faith to the following effect: "Sir John Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering subjects such as these treated of in this dispatch, he would solely endeavor to ascertain what is our Christian duty. Having ascertained that, according to our errand, light and conscience, he would follow it out to the uttermost, undeterred by any considerations . . . He entertains the earnest belief that those measures which are really and truly Christian can be carried out in India, not only without danger to the British rule, but, on the contrary, with every advantage to its stability." A new era will open on India when the principles thus boldly proclaimed shall be carried into effect.

## RUSSIA.

THE Committee of the *British and Foreign Anti-Slavery Society* have received a communication on the Emancipation of the Serfs, of a very satisfactory nature. It says:

Serf emancipation is of deep interest, and the following considerations:

The anti-slavery cause receives powerful encouragement from it. It took many years' agitation, and the expenditure of twenty millions of pounds sterling, to emancipate eight hundred



thousand slaves in the West-Indies. American Slavery has lasted a long time, and is still a fearful blot; but in Russia we have, in the short space of two years, the emancipation of twenty three millions of a fine race of peasants. The influence and example of these emancipated serfs will operate on the world, and will show, that while so beneficial a revolution has taken place successfully in Russia, other countries may learn to 'go and do likewise.' The serfs have shown, by their peaceable demeanor, and by avoiding any violent excess, that they knew how to appreciate their newly-acquired liberty.

The cause of education is identical with emancipation. Already within two years, more than eight thousand new schools have sprung into existence, through individual efforts among the peasantry, and they are rapidly on the increase. . . . The emperor Nicholas allowed only of colleges and universities, and that to a very limited degree; serf emancipation *inaugurates the education of the masses*. . . . Religion follows in the train of civil liberty. . . . Many Russians have assured me that, since emancipation, a great desire has sprung up in various quarters among the peasantry to read the Scriptures, and they show their interest by purchasing copies; while, to meet the new state of things, the Greek Church—highly to its credit—is publishing the Russian New Testament at the low price of sixpence (twelve cents) a copy. . . .

The cause of peace is likely to be served. . . . Serf emancipation, by pushing on internal reform, is calculated to withdraw the attention from objects of aggression, and to point out to Russia that internal development, and not foreign conquest, is her true strength. The Russian peasant sympathizes with this, as he has secured to him by emancipation the possession of land, the great desideratum with the masses in Russia.

The effects in Asia are likely to be great. Already, through the length and breadth of India has this great measure received the warmest sympathy from natives of all classes, who view it as a sign of great good to them that Russian influence in Central and Northern Asia will be on the side of an emancipation policy, as English influence has been in India. The Slavonic and Anglo-Saxon races will thus co-operate as anti-slavery advocates through Asia.

Emancipation is already leading many of the nobles to reside on their estates, consequently to lead simple lives, and identify themselves more with the welfare of the country. The social condition of the peasant is highly improved. . . . The price of land is rising through all Russia, owing to the peasants renting or hiring it to a far greater extent than formerly—though the enemies of emancipation said the peasants would be too indolent to cultivate the land. . . . More houses have been built within the last two years than during the previous six. . . . In conclusion, peace has been generally maintained. . . . Nowhere in Russia did I hear any expressions of apprehensions of social disorganization or riot.

## ITALY.

MR. CLARK, who has lately gone to Milan, is greatly encouraged with the prospect of doing good. He writes: "I am more and more astonished at the great work God is doing in this city and region. The readiness of the people to listen to the truth is striking. A Bible-woman told me yesterday that in all parts of the city she was everywhere well received, and the people gladly listened to the reading of the Word."

## PERU.

THE state of things in Central and South-America is awakening a deep interest in the minds of a great many members of the Christian Church. It seems strange that so little, comparatively, should have been done for the spiritual welfare of these millions. But a variety of causes has operated to produce this result. There are many who feel and act as though all efforts to reach the Catholic population will be unavailing, and therefore turn away from all appeals for aid in sending them the Bible and the living teacher. But a still greater difficulty has existed, and that has been the absence of religious toleration in those countries. But at the present time in many of those countries the door is open, and the colporteur and the Christian teacher can have free access to the *people*, and may preach and distribute the word of God without let or hindrance.

## THE NEW KING OF GREECE.

KING GEORGE I., the youthful king of Greece, son of Christian IX., king of Denmark, and brother of Alexandra, wife of the English Prince of Wales, is gaining much popularity by his discreet and wise acts. Unlike his predecessor, Otho, whom the people ejected from his throne, and drove from their shores, on account of his arbitrary and unconstitutional conduct, the new king is daily gaining favor. It remains to be seen, however, whether his youth and amiability will be equal to the difficult circumstances in which he is placed. It is said of him in the *Christian World*:

He inculcates economy by personally looking to the expense of his own establishment. He encourages simplicity by *walking* to church in citizen's dress, with only his two youthful Danish friends and one servant. He teaches reverence for divine things by requiring the throne in the cathedral to be removed, that he may sit with his people on the same level before God. He shows his people how to consult the spiritual good of their dependents, by refusing the use of his coach in attending church, because it would oblige his coachman to remain outside during service, while he ought to be inside as



well as himself, worshipping his God. He is beginning Sabbath reform by ordering all shops closed during divine service, while under Otho the holy day was given up to baths, theaters, and military parades.

After alluding to the natural resources of the country, the editor remarks:

Surely there is hope that the young king—being of such a character, having such examples of utter failure and ruin as those of Otho to warn him against the wrong, and such counselors as those of Britain and Denmark to show him the right—will be a blessing to Greece. We believe her resources will be employed in constructing roads, [those indispensable conditions of agriculture, commerce, and civilization. We believe those rich basins and plains, scattered among the mountains, all over Greece, will wave with golden harvests, cultivated by a people made industrious and enterprising by being allowed to possess and enjoy in peace the rewards of their toil. We believe the abundant water-power of the Greek mountains will yet be used for manufactures, and that agriculture and manufactures will give a new impulse to commerce, for which the Greeks have a natural passion. Thus we hope to see Greece rising, from a nation of slaves and beggars, to competency, affluence, and FREEDOM, both political and religious. And we believe that prosperity and liberty will tend directly to improve her moral and religious character, both by taking away many temptations to peculiar faults of the Greek character, and also by opening an unobstructed door to scriptural views in religion and the best methods of education.

Let all who love our Lord Jesus Christ, and all who love our race, pray that these fond anticipations for Greece may be realized.

### SHADOWS OF SLAVERY.

A CORRESPONDENT of the *Religious Magazine*, writing from St. Louis, says:

The nearer one comes to the institution, the more manifest are its great evils and wrongs. I have seen the white refugees and the black contrabands, and of the two the whites were far more degraded. It is a fact that, of the fugitives from the South who have come to St. Louis, not a woman has yet been found who could read and write, not one who did not smoke and chew, scarcely one who did not swear. They are a most ignorant and degraded set, wholly unskilled in domestic labor, poor cumberers of the ground. On the other hand, I have talked with a colored man far along in life's journey, who, as he lay upon the bed waiting for the return of health, was spelling out his Bible, anxious, he said, to read pretty well and to figure a little, if it "pleased the Lord that he should get round again." In answer to my inquiry about his master, he said, "that he was a mighty rugged one."

"You would have staid with him if he had been kind?"

"Why, no, I likes to own myself and my work; that's the way with the rest of folks."

The teacher of the contrabands at Benton Barracks, who, in addition to all her work in the day-time, has a class of adults in the evening, told me of an old man of seventy-two, who was bent upon learning to read, and came regularly every evening.

### THE COLORED ORPHAN CHILDREN.

In the Twenty-seventh Annual Report of the Association for the benefit of Colored Orphans, written by Miss Anna H. Shotwell, Secretary, New-York, we find an interesting statement of the doings of the July mob in burning the Asylum, and driving the terrified children from their happy homes. We quote as follows:

On the thirteenth of seventh month, (July,) 1863, at four p.m., the children, numbering two hundred and thirty-three, were quietly seated in their school-rooms, playing in the nursery, or reclining on a sick-bed in the hospital, when an infuriated mob, consisting of several thousand men, women, and children, armed with clubs, brickbats, etc., advanced upon the Institution. They were stimulated by their success in the destruction of the Bull's Head Hotel, and, without previous notice, some four or five hundred of them effected an entrance, by breaking down the front door with an ax.

The mob had decreed its destruction, and had saturated the floors with inflammable substances to facilitate their infamous design.

The work of destruction was supposed to be accomplished in twenty minutes.

One little girl, as she walked through the dining-room, took up a large family Bible, to which she had been accustomed to listen twice each day—and looking up at the Superintendent with a sweet smile, her whole face beaming with the love of God, "See," said she, "Mr. Davis, I've got the Bible." This dear child carried this treasured volume from the Asylum to the station-house, and thence to Blackwell's Island.

The physician in attendance, Dr. Barnett, had through the day of the mob felt great anxiety as to the safety of the Institution. He was carefully watching, and gave the first alarm. The Matron immediately went to every room and notified each inmate to assemble at a given place. One of the teachers, R. D., addressed the children thus: "Children, do you believe that Almighty God can deliver you from a mob?" The reply was promptly made in the affirmative. "Then," said she, "I wish you now to pray silently to God to protect you from this mob; I believe that he is able, and that he will do it. Pray earnestly to him, and when I give the signal, go in order, without noise, to the dining-room." At this every head was instantly bowed in prayer—such prayer as is not frequently offered, the silent, earnest supplication of terrified and persecuted little children. When, at the sound of the bell, their heads were raised, the teacher said the tears were



streaming, but not a sound, not even a sob was to be heard. They then quietly went down-stairs and through the halls, and she remarked "that to her dying day she could never forget the scene"—the few moments of eloquent, wonderful silence—the streaming, noiseless tears—the funeral march through the halls—the yells, and the horrible sounds which were nearer and nearer approaching.

### BRAVE COLORED SOLDIERS.

THE soldierly appearance and bravery of the colored troops in the service of the United States have won the admiration of the whole country. Many have offered up their lives in defense of the country, and their names will be held in grateful remembrance. Among them are Captain Andre Cailloux and Lieutenant John L. Crowder, of the First regiment of Native Guards, New-Orleans. Crowder said just before he died: "Tell my mother I have done my duty; tell my mother I die a Christian." No more beautiful language was ever used on a battle-field, says Mr. Joseph Craig in his address at St. Louis, Mo.; and, with respect to his heroic associate, Mr. Craig adds:

Captain Cailloux's memory, who fell at Port Hudson, we shall ever cherish as one of the noble sons of Louisiana, and a representative of the colored man, who vindicated on the parapet of the rebel works at Port Hudson, waving the flag of starry stripes, holding a position with his brave companions in arms for two hours, when all but the brave Guards had fled, he fell, pierced by a hundred bullets, waving to the last moment the colors of the regiment. A glorious immortality awaits the brave and gallant hero, and his heroic band of brothers in arms; they have shown to the world that the colored man has all the great elements ennobling to man—virtue, charity, and the very essence of chivalry.

### SOUTHERN MINISTERS' APOLOGY.

THE scandalous address of the clergy of the South, apologizing for Slavery, and defending it as a divine institution, has met with the reprobation of Christians in all countries. The admirable scathing reply of the Scotch clergy has, on the other hand, received, as it deserved, unqualified approbation. Not having space for the whole of the reply, we extract the following pertinent paragraphs:

The one object we have in view is to express our deep grief, alarm, and indignation with which we have perused the pleading on behalf of Slavery in general, and American Slavery in particular, to which so many servants of the Lord Jesus

Christ have not scrupled to append their names. With the feeblest possible incidental admission of "abuses" which they "may deplore, in this as in other relations of mankind," we find these men broadly maintaining, in the most unqualified manner, that "the relation of master and slave"—"AMONG US," they add, to make their meaning more explicit—"is not incompatible with our holy Christianity." They thank God for it, as for a missionary institution; the best, as it would seem, and the most successful in the world. They hold it to be their peculiar function to defend and perpetuate it. . . .

We do not think it needful to argue. The time for argument has for many a year been regarded by the whole of enlightened Christendom as past and gone. Apologists for Slavery, attempting to shelter themselves and it under the authority of God's word and the Gospel of Jesus Christ, are to be denounced as really—whatever may be their intention—the worst enemies of both. . . .

But, at all events, the obligation lying upon us, as things now stand, toward them, toward ourselves, toward the Church and the world, toward the Bible and the Gospel, is to record, in the strongest possible terms, our abhorrence of the doctrine on the subject of Slavery, which the Southern clergy teach, and upon which they act; and to testify before all nations, that any state, empire, or republic constituted or reconstituted, in these days of Christian light and liberty, upon the basis of that doctrine practically applied, must in the sight of God be regarded as founded on wrong and crime, and as deserving, not his blessing, but his righteous wrath.

### "THE WORLD MOVES."

In that not distant day when slavery shall have ceased to shame "the model republic," men will look back with wonder and a steadily growing incredulity on the age wherein slavery and Christianity were deemed perfectly compatible; wherein bishops and priests were conspicuous defenders of human chattelhood; wherein saintly churches invited slaveholders to their pulpits, and preferred to let their prominent seats to loose-living, reprobate whites, rather than pious God-fearing blacks. In that day it will hardly be credited that a church in the city of New-York knocked vainly for ten years at the door of its denominational Sanhedrim, asking seats therein for its representatives, whose right no man even pretended to contest, and when no excuses for withholding that right but the color of the membership of that Church was even pretended. Thirty years hence, it will be stoutly denied by honest, truth-loving men that the American Tract Society ever mutilated standard works of world-wide usefulness and renown in order to suppress their protest against the crime of making merchandise of human beings. "The world *does* move"—it has made a long stride onward during the last three eventful years; through fire and blood, if need be (alas for the need!) it will continue its majestic march



until God's justice and benignity shall have been vindicated in the universal prevalence of freedom.—*Horace Greeley.*

•••  
Letter from Rev. John White.

NORTH-WOODSTOCK, CT., }  
February 2, 1864. }

IN the midst of the desolations caused by this terrible war with Rebellion, it is cheering to the Christian to learn that God is pouring out his Spirit in portions of our army, and that many precious souls within the last three months have found peace in believing.

It has been the privilege of the writer to labor for a few weeks at Camp Convalescent, Va., as a delegate of the Christian Commission. At this post a blessed reformation is in progress among the soldiers. Within two months more than two hundred have professed faith in Christ, and consecrated themselves to his service. This precious work of grace has some deeply interesting features. The harmony of the Christian Brotherhood, their fidelity and boldness for Jesus, are deeply interesting circumstances connected with the revival. Rarely, if ever, has the writer witnessed such earnestness manifested in prayer and effort for the advancement of the kingdom of God.

In a large proportion of cases the converts are the children of godly parents, or the husbands of praying wives. The blessed, Christian, home influence exerted upon many has a wonderful restraint, even upon the most seemingly hardened, and is the instrumentality not unfrequently in leading the wanderer to the fold. Some deeply touching cases have occurred, showing that the seed sown in the tender heart of the child by a faithful mother, though for a time it seemed to be buried, has at length sprung up and brought forth abundant fruit. At the close of a short address to the sick in one of the wards, the writer noticed several in tears. Going up to one fine-looking young man from New-England, who was weeping, he said, as he grasped his hand: "Do you, my dear friend, wish to become a Christian?" "O sir!" said

he, "I do. My mother was a Christian. She taught me to pray; she prayed with me often; but she is dead, and gone to heaven, and now her blessed words and prayers come up before my mind, and I want to give my heart to Jesus." Next day the poor invalid was rejoicing in hope of the glory of God. "O sir!" said he, as he grasped the hand of the writer for the last time, "now I know Jesus is my Saviour. If I die I know that I shall go to him, and then I shall see my angel-mother."

The writer found in general a most friendly feeling, on the part of the soldiers toward the colored people, and the belief universal that the doom of slavery is sealed. It is evident also that God is preparing in the army faithful men, who, in due time will offer themselves as teachers and missionaries for the great field opening in the South. All signs deepen the conviction that God is about to open a glorious door of usefulness for the Association, and in the prosecution of its heaven-born work *men and means* will not be withheld.

•••  
BISHOP PAYNE'S VISIT.

WE exchange with the editors of the *Repository of Religion and Literature, and of Science and Art*, a magazine printed at Baltimore and ably conducted by an editorial corps of colored brethren. Bishop Daniel A. Payne, one of the editors, visited, not long since, the churches and schools at Norfolk and Portsmouth, Virginia, accompanied by Rev. A. W. Wayman and Rev. J. M. Brown, acting editor of the *Repository*. It is interesting to know how the schools under the superintendence and instruction of our missionaries and teachers appeared to them, and gratifying to know that they had such good reason to be pleased. Mr. Brown says:

We called on Professor Woodbury, the gentlemanly superintendent of all the schools in and about Norfolk. . . . We found Misses Haskell, Pitts, Hill, and Case, (all white,) hard at work. Neither of them had less than fifty pupils. God will bless such labors of love. Many of them had made rapid progress in acquiring knowledge. These ladies are all from the North. At two o'clock all the schools met in the church to be reviewed by the Bishop, and such a company we have never before seen there were five hundred and fifty children, besides adults. Brother Coan, the commander in



ef, led his forces on with all the precision with which General Butler would lead his men. He was doing a glorious work; God is with him. We never saw any teacher enter so fully into his work. . . . The exercises consisted of singing, etc. They were addressed by Bishop Payne and others. The drill was a grand affair.

At four o'clock the Bishop preached; at five o'clock we all supped at the Mission House, the conclusion of which all the family of missionaries united in family worship. . . . At seven o'clock we visited the night-school, which was composed of children and adults. About three hundred belong to the school. There is great interest manifested. Many of the officers in the army about Norfolk were engaged in the work of teaching this school.

Tuesday we visited the school in Portsmouth. There were about five hundred and seventy-five pupils present, and seventy-five night-scholars; all, six hundred and fifty. They did quite as well as those in Norfolk. There was one little girl, about five years of age, who has learned to read quite well since March last, at which time she did not know her letters—a remarkable case this! The children read and sang. There are about two hundred and fifty who can read. The enemies of these children have hated them down. Many can show a score of scars from brick-bats and other missiles. The teachers are full of interest and hope. Mr. Harvey H. Beals is the excellent superintendent of this school, assisted by an excellent corps of teachers.

Wednesday we visited the Orphan Asylum, the spacious building of the Marine Hospital, and of Portsmouth, under Miss Rachel Patton and Miss Mary Doxey. The number of children is sixty-three; of these forty have been very well of them spell well, who did not know their letters three months ago. They sang well, are taught to sew and work. We visited the tops of the Second North-Carolina, and First North-Carolina regiments, United States Colored troops.

### A SOLDIER'S SYLLOGISM.

CENTRAL PARK HOSPITAL, Jan. 25, 1864.  
DEAR SIR: If you like the sentiments of my syllogism you are welcome to use it. I proposed it in 1860, and it pleased all true anti-slavery men. I was at Frederick City, South-Carolina, and Antietam.

Yours,  
W. TREADWELL.  
First. A crime against society is a sin against God; for in the language of Blackstone: "The primary aim of society is to protect individuals in the enjoyment of all those social, moral, and political rights which were vested in them by the immutable laws of nature."  
Second. Slavery "deprives a certain class of those social, moral, and political rights which were vested in them by the immutable laws of nature," and it, slavery, degrades beings made

in the likeness of their Creator to the level of brutes.

Third. Therefore, slavery is a crime against society and a sin against God.

### APPEAL FOR THE FREED PEOPLE.

Y. W., in the *Friends' Review*, says:

"Let all give liberally, according to their means, in labor, or money, or materials, and GIVE QUICKLY, while their beneficence can be most effective." And let us put the truths of these times plainly before our children. They can not witness over again the same events, nor will they, probably, live through many, if any, of greater moment, or more directly bearing on the welfare of our country. It will be good for them, for us, for the government, already burdened with new affairs of the greatest magnitude, good for the freedmen, if we open and keep open the flood-gates of sympathy, until the work is done and the demands of duty are satisfied."

### THE NATURAL HEART.

THE esteemed Baptist missionary, Mr. Wade, in his visit to this country many years since, said, in our hearing, that he had never known a Karen who denied the truthfulness of the picture of the natural heart drawn by the Apostle in the third chapter of Romans. As I was reading one day from the tenth to the eighteenth verse one of them said to me: "You are not reading from the book, but making that up as you go along." "What makes you think so?" said Mr. Wade. "Because," replied the Karen, "it describes my heart exactly."

We are reminded of this anecdote by reading in the *Missionary Herald* a communication extracted from the *Evangelical Christendom* from missionaries of the French Protestant Society among the Basutos in South-Africa. Replying to something the Roman Catholic priests had said to the natives about their teaching being true, whilst that of the Protestant missionaries was false, the aged chief said:

"It is difficult for me to believe that what you say is true; but one thing I certainly know, that my heart is evil. Now your teaching is very pleasant to my heart, whilst that of the Protestants is painful and contrary to my desires. Therefore, I am very much afraid that what my evil heart likes so very well can not be the true religion."

How fully do these facts accord with the proverb of Solomon:

"AS IN WATER FACE ANSWERETH TO FACE,  
SO THE HEART OF MAN TO MAN."



# American Missionary.

NEW-YORK, MARCH, 1864.

## SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

## JUSTICE TO THE NEGRO.

THE country needed and required the services of the colored man. It still needs and requires his services. He readily and joyfully responded to the call, and has proved himself a good soldier, whether acting as a scout, sentinel, or warrior. Both the country and the world have taken note of his fidelity and valor. What has been his reward? Government has placed the cup of freedom to his lips, and has allowed him to sip the delicious draught, but not to quench his thirst. He has been promised wages, but they have been insufficient, and have often been withheld. He has been clothed as a soldier, but made to feel his inequality with other soldiers, both in position and treatment. Thus he has been tantalized, his suspicions and fears aroused, his notions of liberty confused, his aspirations cruelly mocked, and his patience well-nigh exhausted. Why is all this?

The answer is: ignorant, prejudiced, or cruel men have in too many instances had the control of the freedman. They have used him as a tool, and not as a free agent. They have, it is true, put a musket into his hand, but have treated him more as a slave than a soldier. Equality before the law, in the camp, fort, and field, on the plantation, and elsewhere, has not, as a general rule, been accorded to him. Our treatment of him has been partial, inequitable, fickle, and unjust. Little has been done to inspire him with just ideas of freedom, of governmental impartiality and integrity; of his rights as a soldier, a citizen, or a man.

Government has not promptly interposed as it should have done—has not shielded the oppressed man, nor carried out its humane and equitable policy, if indeed it has really intended such a policy. Shame on military officers and soldiers or civilians, superior or subordinate, editors or their correspondents, and all, high or low, who have invited or encouraged the aid of the negro in quelling the rebellion, who have witnessed his fidelity and prowess and known his privations, and yet withheld the sympathy and reward to which he is entitled by his valor, loyalty, and good conduct, or have failed to urge that his wrongs be promptly and fully redressed.

We are teaching the negro to read. He spells out the famous passage in the Declaration of Independence, "All men are created equal, and are entitled to certain inalienable rights, among which are life, liberty, and the pursuit of happiness." He ponders over the declarations of Scripture: "Render to all their dues—He that ruleth over men must be just—Give your servants what is equal—All things whatsoever ye would that men should do to you, do even so to them;" he hears that in the proclamation of the President of the United States, of September twenty-second, 1863, it was said: "On the first day of January, 1863, all persons held as slaves within any State, or any designated part of a State, the people whereof shall be then in rebellion against the United States shall be thenceforward, and forever FREE, and the executive government of the United States, including the military and naval authorities thereof, WILL RECOGNIZE AND MAINTAIN THE FREEDOM OF SUCH PERSONS, or any of them in any efforts they may make for their actual freedom." And in view of these declarations and the treatment he has received, he exclaims, with agony of soul: "Is this the plighted faith of the government? is this the religion of Christ? are these men the interpreters of the Gospel? is this freedom? is it humanity? is it equity or justice? is it the carrying out of the proclamation? and are these the free citizens

the North who have reproached American slaveholders for their meanness and parity to the slaves?"

We have written thus in view of the facts before the public from time to time, reflecting the injustice done the freedmen, cruelties practiced upon them by persons in the employment of government, and without being followed by its censure; especially in reference to the report of Dr. E. Yeatman, President of the West-Sanitary Commission, who has visited plantations and camps of the freedmen in the Mississippi, in which he says:

Dr. Littlefield, who is the physician of Infirmary Farms, is located at the Edge Place, where he has established a freedmen's hospital. . . . He reports he has furnish medicines and attendance to many of those on leased plantations, especially to those on the places leased by one who had leased five plantations, *whose negroes are greatly neglected and poorly provided for.* The testimony of quite a number of persons fully corroborated this statement. One of the freedmen, Henson, working at Wilton's plantation, says that they get corn wherever they can get on abandoned plantations; that they recently have to go as far as Texas to get corn, *that he has been without bread for that four pounds of meat per week that is allowed him, that he pays for his corn, and has worked since April without receiving any pay or clothing what-so-ever that he only receives tickets for actual work to be paid when the crop is sold.* Others from the same farm testified to the same thing, and laborers from other plantations gave similar testimony. None received molasses, rice, or beans, and hominy when they choose to make it themselves.

*The poor negroes are everywhere greatly oppressed at their condition.* They all say that, if they were only paid their wages as they earn them, so that they could purchase clothing, and were furnished with the provisions promised, they could do it; but to work and get poorly paid, starved, and not doctored when sick, is more than they can endure. Among the freedmen whom I questioned, none showed the least unwillingness to work. If they were only be paid fair wages they would be contented and happy. *They do not realize they are free men.* They say that they are told they are, but then they are hired out to men who treat them,

so far as providing for them is concerned, *far worse than their 'secesh' masters did.*

. . . The planter who formerly hired a negro slave obtained from four hundred and fifty dollars to five hundred dollars as the result of his labor; now he will obtain at least two thousand five hundred dollars, while the laborer, if he should obtain his entire year's wages, will only receive eighty two dollars; two dollars per head being deducted to pay his medical attendance, which is never given. But the poor freedman fares even worse than this. He does not get his seven dollars per month, or eighty-four dollars per annum, less two dollars for medical attendance. He only gets paid at that rate for the actual number of days which he may work, that is twenty seven cents per day; so that if the planter furnishes but ten days' labor in the month, the laborer receives but two dollars and seventy cents for his month's labor. Was there ever a greater iniquity than this?"

Of the lessees to whom the negroes are intrusted Mr. Yeatman says:

"The parties leasing plantations and employing these negroes do it from no motives either of loyalty or humanity. The desire of gain alone prompts them, and they care little whether they make it out of those they employ or from the soil. There are of course exceptions; but I am informed that the majority of the lessees were only adventurers, camp-followers, 'army-sharks,' as they are termed, who have turned aside from what they consider their legitimate prey, the poor soldier, to gather the riches of the land which his prowess has laid open to them."

What injustice and oppression! The poor negro seems fated to be the victim of the white man. Why does not government insure to the colored laborers a due proportion of the profits? This would be simple justice, beside giving the laborer a due sense of his manhood. Abundant evidence exists that in various other ways the freedmen have been deceived and defrauded. Paymasters have been retained in office and escaped punishment who have "kept back by fraud" the wages due to the laborers; while they, their wives and children, were suffering from destitution of clothing and food; that military officers have treated freedmen with cruelty, or suffered others to do it, without punishment or rebuke, and that, in various ways, these poor people have been tormented and wronged beyond



the power of endurance. Will the Christian people of the country suffer such atrocities to exist without reiterated expostulation to the authorities of the land, without deep sympathy for the abused "freedmen," and without earnest prayer to the God of the oppressed?

We do not say that ill-treatment has been the universal rule. Far from it. We doubt not that the members of the government are favorably inclined toward the freedmen, and that many of the military commanders afford them all the aid in their power. But we contend that much cruelty exists, and that the culpable perpetrators and connivers, whoever they may be, ought to be brought to speedy and condign punishment. In General Butler's and General Saxton's departments we rejoice to believe that a humane and paternal care is exercised over the freedmen, who are industrious, happy, and prosperous. There are other generals, also, who encourage efforts for the physical and moral improvement of the freedmen.

Adjutant-General Thomas, an avowed friend of the freedmen, has proclaimed the free-labor plantation system a success; but he evidently refers to the financial side of the question. That system was never framed for the benefit of the negro, and it may well be asked, what right has government to make a profit, or allow others to make a profit, out of the labor of the freedmen, unless with their consent, and when they are humanely treated and participate in the profits, or are punctually paid fair wages? But there is another view of the case, and it is one of immense importance, and should be kept in mind by the government and the people, especially by the churches. It is this: we shall have little or no hold upon the confidence of the emancipated with reference to their moral and religious improvement unless we treat them honestly and kindly. They have long feared that the religion of slaveholders, overseers, and drivers was a mere pretense. Shall they be taught by our treatment of them that the religion of the "Yankees" is a pretense also? God forbid. \*

## THE YOUNG QUARTERMASTER.

THIS is the title of a small volume recently published by the Board of Publication of Reformed Protestant Dutch Church. It contains an account of the life and death of Lieutenant L. M. Bingham, of the First South-Carolina (colored) Volunteers, who died, lamented, after a short sickness, of a stroke, and was buried at Beaufort, South Carolina. He was a devoted Christian and a good officer. The memoir says:

"He expressed great affection for the colored men around him, speaking to them with gentleness and tenderness of manner. At one time I said to him: 'Luther, how about these colored men?'"

"O father! they are my staff. I never knew how to pray till I heard them pray so simple, so childlike, so trusting. Father, the negroes know how to trust Jesus; Jesus gave every thing to them."

"On other occasions through the day he expressed great interest and affection for the men, almost all of whom had lately come from bondage. But most of all was he interested in their religious experiences and character. He spoke of their songs of praise to Jesus, their prayer-meetings, and of the happiness they had enjoyed among these rude, uncultured men."

"At one time I asked him if he was sorry he ever had been, that he had gone into the army."

"Oh! no, father," he answered with emotion, "never! never have I been sorry. I have enjoyed my duty, and have tried hard to be faithful to my country, to my officers and men, and, above all, to God. They love me, I believe, the officers love me; I believe I have been treated with great respect and kindness. I have had some disappointments; every one must expect them. I am glad I came. I have given myself up to my command, and if I were home now I should do it over again."

"This young Quartermaster lived a short time (he died in his twenty-seventh year,) and this idea, as we were walking to the grave in the funeral procession, was expressed, a chaplain said to me, 'No, brother Bingham, his life, of one year, South-Carolina, has been longer than if he had lived forty years at the North. Think of the impression he has made on all the officers of his regiment and other regiments—on all these colored men. There is not a black man, woman, or child in all the South that has not a special interest in the life that he has lived, and the influence which he has exerted. Look around you on all these colored women and children who are hurrying to see where the Quartermaster is to be buried. Look at all this crowd of people. This is no mock military pageant. This is a sorrow for the loss we have sustained. Verily an honor God has put upon you, brother Bingham, that he has given you such a son, and that he gave himself to such a cause! You should be glad, and rejoice in the midst of sorrow."

Lieutenant Bingham, when a lad, was in this place two or three years as an assistant, and we were in the belief that he lived and died an exemplary Christian and a brave man, loyal both to the government and to Christ. \*

#### PENOBSCOT CO. MISS. ASSOCIATION.

The seventeenth anniversary of this Association, an auxiliary to the American Missionary Association, was held on Sabbath evening, January twenty-fourth, at Bangor, Me. Rev. Messrs. Benson, Field, Small, Baker, and Harris took part in the interesting services. The sermon by Mr. Baker and address by Mr. Small, from the *Whig and Courier*, were of a high order. The Treasurer's report shows an increase of receipts. "All left gratified and stimulated to increased effort."

At the business meeting, held the next day, George A. Thatcher, Esq., was elected President, J. H. Perkins Corresponding Secretary, and James Allen, Esq., Treasurer. Rev. George Whipple of New-York was chosen preacher of the next annual sermon.

#### SECRETARY WHIPPLE'S VISIT.

EARLY in January Mr. Whipple left this city to visit our missionaries and teachers at Norfolk, Portsmouth, Va., and Newbern, etc., N. C., and attend to business connected with the freedmen in the District of Columbia, Virginia, and North-Carolina. He writes from Roanoke Island, N. C., January twenty-seventh, as follows: In relation to our educational efforts among the freedmen, I will barely say, the obtained results, and the present condition of those I have seen at Norfolk, Portsmouth, and vicinity, are very satisfactory. The children are learning rapidly, the schools are orderly, and the teachers much attached to their work. The last Sabbath was present at the Sunday-school in Portsmouth, and found about five hundred and fifty scholars present. Of course, the number of teachers we have there is not adequate to the separate instruction of so many, but their efforts are happily aided by soldiers and others. Quite a number of physicians, members of the band of one of the New-York State regiments, took class and seemed deeply interested in the

work. By invitation of brother Greeley I preached in Portsmouth Sabbath afternoon; in the evening I preached in the colored Methodist church, in Norfolk. The whole number of Sunday-school scholars in the two places was fifteen hundred. A goodly company truly.

Although writing from this Island my letter will appertain mostly to Norfolk, Portsmouth, and vicinity, Va. After all that has been written and published about the condition of the freed colored people, I am much afraid their friends at the North have very little conception of their wants. Much has been done to relieve the multitude that have come within our lines, and much suffering has thereby been prevented, but much more remains to be done for them, and for those who are coming in, or the amount of suffering will be almost incalculable. So far as I have yet seen, the greatest need is at Norfolk, Portsmouth, and vicinity, under the immediate superintendence of Assistant Quartermaster Captain O. Brown, M.D. In him the colored people find a true friend, and the government an able and efficient officer. Every excursion or incursion of our troops into the rebel lines brings back scores and often hundreds of freed people, mostly women and children, or men enfeebled by age, long service, or abuse, whose condition is really indescribable. A few of them by putting on every garment they possess, may be preserved from actual suffering from cold in the daytime, while at their work, if they are so happy as to find any; but even these, in their own expressive language, have "no shifting clothes;" and the great majority have not nearly enough to shield them from the winter weather.

A few days before I visited the Wise farm, near Norfolk, a large number had been brought in by the soldiers, and were crowded together in a neighboring barn, with the most meager means of warming themselves, or cooking their food. Some of the women's garments, the only ones they had, gave evidence of great care in mending, but in the multitude of the patches you could scarcely tell which of the various



pieces was the original garment, while most of the children, and some of the women, had not clothing sufficient to cover them. But even these are in a comfortable condition compared with some others.

The people at the Wise farm accompanied our soldiers on their return from a raid, leaving the old homesteads with such deliberation that they could bring with them the little of clothing and bedding they owned. You can hardly conceive, however, of what rags, often filthy, their beds are composed. The very common report is, that masters had given little or no clothing since the rebellion commenced. In other cases, where the slaves escape while a skirmish between our troops and the rebels is going on, the slaves flee for their lives, and often come without even a rag for bedding; and very many, men, women, and children, either entirely destitute of shoes, or with the merest apology for that article. It would make your hearts ache and your souls cry out with horror against that foul system of wrong, American *Slavery*, which has brought these evils.

Then, too, the small-pox is beginning to prevail at Portsmouth and slightly at Norfolk; and weak and enfeebled as many are by want, they have no strength to resist the disease. While in the hospital they need hospital clothing, and when discharged, if ever, they should have duplicates of almost every garment.

Saturday last a note was received by one of our teachers for about thirty suits of clothes for hospital purposes. Only a part of them could be supplied. I wish I could stir up the hearts of Christians at the North, and with like results as Mrs. James did for Newbern. With a change of names, the same letter might be used for Portsmouth. You can hardly conceive of the demand. Second-hand clothing can not supply it. They must have shoes, they must have bedding, they must have some coarse material for clothing. I pray God that he will incline the hearts of many to give liberally of money that the naked may be clothed and the distressed be relieved.

### ELEVATE THE FREEDMEN.

WHILE we may well thank God and congratulate one another on the prospect of the emancipation of the slaves of the United States, we must not for a moment forget that from this hour new and mighty responsibilities devolve upon us, to aid, direct, and educate these millions, left free, indeed, but bewildered, ignorant, naked, and foodless in the wild chaos of war. We have to undo the accumulated wrongs of two centuries; remake the manhood slavery has well nigh unmade; to see to it that the long oppressed colored man has a fair chance for development and improvement, and not tread under our feet the last vestige of that hateful prejudice which has been the strongest external support of Southern slavery. We must lift ourselves at once to the true Christian attitude, where all distinctions of black and white are overlooked in the heartfelt recognition of the brotherhood of man.—*John G. Whittier*

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### Letters from Rev. S. W. Magill.

WE have very interesting letters from Rev. S. W. Magill, (whose appointment was mentioned in our last number,) who has visited Memphis, Helena, Vicksburgh, Natchez, Port Hudson, Baton Rouge, and New-Orleans, and is still on the Mississippi River. He has conferred with various military officers, government employes, and our missionaries and teachers on his route. His letters contain a great deal of important information. He was cordially received wherever he went, and was promised every necessary facility and assistance by those in authority. It would be premature to publish his letters in full length, at the present time. He is greatly encouraged in view of the extensive field of usefulness which he found opened, in all the places he visited, for missionaries and teachers of the right stamp, and recommends that numbers be commissioned and sent out as soon as well-qualified men can be procured. He adds:

Rev. Mr. Mixer, whose name you gave me, with two female teachers, arrived in Vicksburgh as we were about to leave. He is now in a boat, and at Colonel Eaton's suggestion the three are proceeding at once to Natchez, where no school is yet started, and immediately commenced their labors.

Mr. Magill speaks of the plans in view to distribute the freedmen as laborers on the plantations—to employ and maintain teachers whose support will devolve upon the planters.

ys there are now two hundred and fifty plantations, between the mouths of the Arkansas and of the Red River, ready to be leased. The country is full of speculators who propose to lease plantations, hire negroes, and make their fortunes. Many of these are heartless villains, and would treat the negroes as badly as their white masters did, but *there is to be military supervision and protection*. Writing from Port Hudson, Mr. Magill states:

Thirty regiments of the Corps d'Afrique are already organized; twenty being located at this place, which will be defended permanently. And here the experiment is to be made for their education. Some teachers will be employed by government. I have suggested to those interested the plan of having our Association furnish additional teachers, which is most cordially received. The corps instructor regards something of this kind essential to the success of the enterprise. . . . General Ullmann informs me he could locate forty such teachers at once in his command. . . . General Andrews, Boston man, who is in command at this post, writes me a letter to General Banks, in which he says: "Teachers for colored troops can be advantageously employed here and in other garrisons composed of colored troops, and, in fact, they are necessary to do justice to the number of men needing and seeking instruction."

Mr. Magill urges that ten carefully selected men be sent forthwith. They should be men of substantial religious character, who can command respect and have culture enough to become among chaplains and officers. Chaplain Conway says there will be no difficulty in paying twenty-five dollars per month for these teachers from the men. . . . These colored troops in general are very desirous of learning, and some of them are making remarkable progress. He says: "I bless God for his kind providence in leading me to this interesting field of usefulness," and adds:

"I have also visited Baton Rouge. General Banks approves the effort for the instruction of these poor people and will render such facilities as he may be able. Lieutenant Tallman has charge of 'contrabands' at that point—is deeply interested in their welfare, is a member of the Congregational church at Beloit, thinks six hundred colored children could be at once gathered into schools. . . . Lieutenant Tallman's wife has taught several years, is a church member, Sabbath-school teacher, etc., is coming to be with him, and would like to engage in the work of benevolence in connection with the Association. I find in New-Orleans a very fine field for a missionary, with reference exclusively to colored people. There are supposed to be thirty thousand colored people in the city.

Many are church members, and there is a large body to be brought under Sabbath-school instruction and organized into congregations. General Banks indorses General Andrews's letter."

### POOR WHITE REFUGEES.

WE had the painful satisfaction of hearing, at the close of the prayer-meeting in the Lecture-room of Plymouth Church, Brooklyn, not long since, a statement by Rev. Ezekiel Folsom, chaplain Post Hospital at Cairo, Ill., of the great numbers and distressing destitution of Union white refugees fleeing to our lines from Tennessee, Arkansas, Mississippi, and Louisiana. They arrive at an average of one hundred per day at Cairo, scarcely one of them having a single change of apparel, even at this inclement season of the year. An officer states:

"I have some very hard cases here to-day. One woman from Alabama, whose husband has been in the Northern army two years. They were in possession of a good farm, buildings, stock, and nine hundred and fifty dollars in gold in the house. They were attacked by guerrillas, every thing taken, even all their clothing except what was on her person and her little boy."

The following may suffice as a specimen of multitudes of the same sort.

"A lady from one of the rebel States is now working as a house-servant in Chicago, whose husband was murdered in her presence by a guerrilla band, who surrounded the house; and as she fled from it to the woods with her babe in her arms, one of the ruffians aiming his gun at her, shot the child in her embrace."

On the arrival of these refugees, the men generally enlist in our army, leaving the women, children, and aged to find their way, as well as they can, to their relatives and friends at the North. The military authorities can furnish them food and shelter temporarily, but funds to clothe these sufferers, and to furnish transportation must be otherwise provided for.

The refugees help each other, so far as they have the means, to get to the lines. One case is related of peculiar interest. A man who owned a good farm, being determined to flee to the North, sold his farm, stock, etc., with a view to take his family and his property to one of the free States. Finding so many destitute persons on their exodus to our lines, he liberally shared his funds with them, until, on his arrival at Cairo, he had but twenty-four dollars left. Here a collection was made to raise a sufficient sum to transport a large number further North, and it lacked exactly that sum to make up the



amount necessary. This man did not hesitate to put down his last dollar to effect the object, and departed with the rest no richer than the poorest of them. This man is a specimen of the better class of white men at the South, who love the Union and abhor the rebellion. It is probable that there is a considerable number of such noble men at the South, yet struggling to escape, or waiting for the triumph of the Union forces over the despots who have plunged the South into temporary ruin. How this class and their sympathizers and helpers at the North will love one another when this terrible conflict is ended!

Mr. Shipman, the United States Sanitary Agent at Cairo, is attending to the wants of the refugees, in taking care of them and forwarding them to their friends in the free States. Up to January eleventh, he had aided over three thousand.

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## FREEDMEN—VIRGINIA.

Letter from Mr. H. S. Beals.

PORTSMOUTH, VA., Jan. 30.

THE small-pox, with its consequent excitement, has added to my cares. Cases in the city, within the last six days, number thirty-one. The "Contraband" Department made a requisition on me for clothing for patients in the Hospital, *which took the last garment for women and children that I had.* My school numbered the last week 510; the Sabbath-school 655. The Lord is with us in our school, calling the attention of the children to the interests of their souls. Four of the monitor class have been hopefully converted during the present week. Pray for us that we may be faithful.

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Letter from Rev. J. R. Johnson.

CAMP TODD, VA., January 21.

WE have received from Mr. Johnson his second quarterly report. He speaks of a school that was sustained by David Shankland, a colored man, at Spring Dale, in the open air. He was efficiently aided by Mrs. C. B. Webster, wife of Dr. Webster, Surgeon at Camp Spring Dale. She taught him to write, and strengthened his hands in various ways. Mr. Johnson, also, often visited the school, and gave instruc-

tion to the pupils. As the weather became cold, Mr. Shankland taught in his tent, classes, while his pupils studied their lessons in their own tents. When absent on account of illness, the instruction was continued by two members of the school, who secured the attention of their fellow-pupils without difficulty. Mr. Johnson adds:

In front of his tent, upon seats brought by the children, fifty to sixty pupils might be found in good order. When you see in Freedman's Village a well-organized school, in a good house, remember that David Shankland did much to prepare more than fifty children and youth for that school. . . . Some of the colored people outside of the "contrabands" camps are not sustaining themselves and their schools. On Friday evening, December twenty-fifth, Miss Burke conducted an exhibition of her school. The entertainment consisted of declamation, dialogues, and singing. On the invitation of General Russey, the exhibition was had in the ballroom-rooms of Arlington House. Doctors Webster and Garland made addresses. . . . Another settlement of the freedmen at Hall's Hill has not a share of my attention. At another, near Falls Church, Mr. John Read and daughter sustain a Sabbath-school. To this company about forty I preach once in two weeks. The instruction given in the camps is merely initiatory and temporary. We must aim to benefit the minds and souls of all the individuals we can, relying upon God to add his blessing. More and more do I see that the proper treatment of the freedmen is of great importance in the great struggle of our nation for the cause of human rights.

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## NORTH-CAROLINA.

Letter from Miss Burnap.

NEWBURN, N. C., Jan. 18, 1864.

You wished to know about the conversion of souls. I have the evidence of this in the bright spirits that have found rest in Jesus. One was a little girl who belonged to my class, last summer. After being brought to the fold of Christ she left the city; but in a few weeks her lifeless form was taken to this place for burial. Those who were with her when she died said that she went home in the triumphs of faith.

Another is an intelligent mulatto girl, who has no near relation. She says, sadly, that it may be that a brother is living in one of the Gulf States. He was sold long ago. She has been in the city of New York, and took a cold there, which will ac-

ry her to the grave. When I first made  
r acquaintance, she thought that she  
ould get well, and was trying to find  
rist, not because she had a thought of  
ath, but because she felt her need of him.  
t was dark to her then. Faith, simple  
h in the promises of God was something  
e could not reach, but I have watched  
h increasing delight the workings of  
Spirit on her heart, as from day to day  
have opened to her the scriptures,  
I knelt to pray for a blessing on them.  
e light of heaven beams in her eye, and  
peace of God is in her heart to-day. A  
man named Celia takes care of her, and  
earned her living, and also Annie's and  
little girls' by taking in washing, etc.  
ia says she can't leave the poor girl, al-  
ugh she has been offered ten dollars a  
nth as cook.

t would be a great pleasure to me to  
e a box at my disposal, as I go from  
se to house to read and pray with the  
ple. Greater good might be done by  
ing a pair of shoes, or a new frock in  
hand, and the Bible in the other. It is  
nderful how much more influence you  
have over those who do not believe, by  
g something for their souls and bodies  
e same time. Oh! I wish that I could  
salvation running down these streets,  
filling the whole city with praise; and  
iege the time is coming.

am connected with three Sabbath-  
ols, and have about thirty under my  
ge. Sunday is the most busy day we

seems as though I could not let this  
go without saying something more  
t the wants of the people. They do  
to be clothed with the garment of  
t's righteousness, but they need some-  
to cover their bodies too. I think  
do the best they can. Many of them  
ort themselves and others. One old  
n said: "Tell those who sent you out  
that I get along right smart, and  
ever so well pleased and satisfied in  
e."

other bright conversion to-day, to  
us. Pray for us.

#### Letter from Miss Emily Gill.

NEWBERN, N. C., January 11.

WE remained at the "Teachers' Home"  
two weeks after we began teaching at the  
"contraband" camp at Fort Totten, but  
preferred to have quarters of our own among  
the people under our care; so we moved to  
the two rooms we now occupy in a dwelling  
by the camp. We teach in a *barn* fitted  
up with seats for nearly four hundred per-  
sons; but our school has not numbered so  
far more than one hundred and fifty persons  
of all ages. Indeed, during this late in-  
clement week the numbers have much de-  
creased, and you will not wonder at it when  
I tell you that our large building is heated  
only by one Sibley stove, and having no  
sash in the windows, has to be *chilled* as  
well as *lighted* by opening the board shut-  
ters. I have taught every day so far in a  
hood, blanket shawl, and thick gloves, but  
I have not taken any cold. Miss Smith  
has suffered in this respect more than I.  
We have taught from nine o'clock to noon,  
and left the afternoon session in the hands  
of Robert Morrow, our intelligent colored  
assistant; but to-day I commenced a sew-  
ing-school from half-past one to three  
o'clock, during which I intend to give in-  
struction orally on other subjects than  
needlework.

Miss Smith intends to visit among our  
one hundred and ninety families in the mean  
time. We find ourselves always welcome  
visitors in their houses. Saturday evening  
we have a Sunday-school teachers' meeting,  
and study our lesson. Our school the next  
day at nine o'clock is large, but has only  
one *white* teacher besides ourselves. Miss  
Smith teaches the grown women and I the  
men, and I take *great pleasure* in my class.  
Then we spend some time in reading to the  
sick in the different families, and in the af-  
ternoon attend service in Newbern, and I  
teach, immediately at its close, a class of  
*poor whites* in the church school. This  
class I am collecting little by little, as time  
and opportunity permit. I am very much  
interested in the white refugees and others  
one meets here. They need so much a  
school of their own, and have none in New-



ber of any kind. If you have any boxes of clothing still on hand, would it be admissible for you to send one to "Miss Smith and Miss Gill," to distribute at their camp? It is composed of six hundred individuals.

### SOUTH-CAROLINA.

From Rev. W. T. Richardson.

BEAUFORT, S. C., Jan. 5, 1864.

THE Christmas holidays are made much of by the colored people, and our schools have been somewhat interrupted, but we are now rallying our forces for vigorous work again. I am deeply interested in our adult schools. I am no longer in doubt as to the ability of men and women under fifty years of age to master the rudiments of an English education. Many of these adults are advancing faster in learning to read than the children. This is owing mainly to their *persevering application*. This is really wonderful in some cases. I have some men who mastered the whole alphabet in *one short evening*.

We have quite a large class of these adults who can now read and spell very correctly in words of two and three syllables. We use the New Testament as our text-book for reciting in this class, and most of them can read quite well from it. I prefer to use the Testament, as most of the scholars have a strong desire to be able to read the Bible for themselves, and it affords me a good opportunity to give some practical religious instruction. There is no book they seem so eager to possess and read as a Bible or Testament. I make each one a present of one as soon as they can read it without spelling.

In temporal things, most of the colored people on these islands are doing well. There are some who are still poor and needy, to whom the hand of Christian charity must minister, or they will suffer for the want of the necessities of life.

As evidence of prosperity on the part of some of these freedmen, I would say, that they have already paid in over five thousand dollars toward securing land for them-

selves, at the approaching sale. It is surprising to see how readily they manage to get money. It sometimes seems to me that God has given them favor with the people round about, somewhat as he did his ancient people with the Egyptians. Be this as it may, one thing is certain: many of them, by their industry and enterprise will secure themselves a comfortable home in a very short time. A superintendent on one of the plantations informed me but a few days since, that the colored people there could raise two thousand dollars among themselves to buy land.

"Going home to die no more," said a good old mother in Israel, as she lay upon her dying bed, recently. She had been a slave for nearly fourscore years, but in one of old, she was full of joy and rejoicing because God had spared her to see this day of salvation and freedom to her people. She was a woman of considerable intelligence and of ardent piety. I have no doubt she has gone where "the wicked cease from troubling, and the weary are at rest." To see the dawning of this day of freedom, was to her next to entering into the joy of the Lord. The first of January was observed by the colored people of this department as a day of jubilee and rejoicing. Several thousands of them gathered in Beaufort that day, and an elegant sword was presented to General Saxton by the freedmen as an expression of their gratitude for his kind efforts in their behalf. Several speeches were made.

### FREEDMEN OF BEAUFORT, N. C.

THE first day of January, 1864, was observed by Rev. E. J. Comings, was a glorious time with the freedmen of Beaufort, N. C. They wanted to honor the day which transformed them from things to men. A sumptuous feast loaded a table three hundred feet long, in the street. Stirring speeches were made by several individuals whose lives have been made bitter by a cruel bondage.

The speech of the day was made by a colored man, Galloway, a soldier whose mother was a slave, and whose father is now an old

the rebel army. Such a speech it was, would do honor to any man of common advantages, be he black or white. As to himself, he remarked, he did not know what to call himself. He was such a mixture of races that he did not know whether he was black or white.

With unbounded enthusiasm they adopted the following Resolutions, some of them cheering loud enough to rend the heavens:

*Resolved*, 1. That we hail with great joy the first day of January, 1864, as the first anniversary of our existence as citizens of the United States, and we devoutly give thanks to God for hearing our cry, when in the house of bondage, and for opening unto us the door of escape.

2. That we appreciate above gold the gift of *education* and *religion*, which is now dawning upon us; the richest blessings to us and our children.

3. That we honor and love the name of Abraham Lincoln, by whose proclamation the shackles fell from our hands one year ago to-day.

4. That we regard General Butler as the friend of the colored race, whom God has raised up for the hour.

5. That we are determined, by our order-temperate, and patriotic conduct, to compel even our enemies to own that we are worthy to be free.

6. That since the old flag is committed to our hands as the signal of Justice and liberty to ourselves and our children forever, we will *proudly* bear it aloft in the arm of battle, and show to a doubting world that we choose the *death of a hero* rather than the *life of a slave*.

Many officers of the army and other white men were deeply interested listeners and partook of the bountiful dinner provided. Prejudices were removed and good accomplished. Surely the world moves. Let us thank God and work on in the path of hope.

## —•••— TENNESSEE.

Letter from Rev. G. N. Carruthers.

MEMPHIS, TENN., Dec., 1863.

In my last letter I informed you that I have just fitted up my school-room for my sister's work, and that pupils were flocking in like sheep to the fold, and I was anticipating a pleasant and profitable win-

ter's employment. The people were all comfortably quartered in houses, which had cost them much toil, as most of them were made of shakes split and put up by their own hands. Our camp was neatly laid off into streets, houses numbered, wards under ward-masters, morning reports, regular police; in fact, our camp was a well-organized village of twenty-five hundred people. But in the midst of our prosperity the order came from head-quarters that our camp must be evacuated in thirty-six hours, and removed to this city. The order fell like a bomb-shell among our contented people. But military orders are peremptory, and without a reason why, and must be obeyed; and had you been there you would have seen no ordinary May-day moving. There was but little murmuring, although they knew they were going to leave comfortable houses they had fitted up for winter, and go into tents in the open field, in the month of December.

On our arrival here, we were encamped in a corn-field and an orchard, on the bank of the Mississippi, about two miles below the city, where about seven hundred others from Holly Springs, Miss., were encamped. Our people have been very busy since they came in, fixing up their quarters with such accommodations as they can afford, and will soon feel at home, as our new authorities seem disposed to do all they can for their comfort.

I have been very busy with ax, saw, and hammer, in erecting quarters for myself and teachers. Have just finished very comfortable rooms. But my dear young children would flock around me, while at work, with their books, and "want to say their lessons." I would seat them on my logs, lay aside my tools, and hear them read and spell; and yesterday little Vina came after her class-mate. Fanny had read, and I had gone to work. I heard some one sobbing, and when I asked what was the matter, Vina said, "Fanny had done read, and turned over, and she wanted to read, too;" so I heard her read, and turned over the leaf. Her little black face brightened up, and she went off as happy as a lark.



As soon as it was known I was teaching, my wood-pile was nearly as crowded as my school-room had been. It is delightful work teaching these eager minds, and if I wish extra study I only have to promise them an extra lesson. It is a little remarkable how some of them study. I have pronounced words to them, and they would spell them backward. Yesterday, I pronounced the word *out* to a little girl, and she spelled it *two*, and pronounced it *out*; and many such, showing that they have studied, but did not exactly understand it. Most of them are very careful about their spelling, as I will not go any further if they miss, and they like it. One of them said she did not like her teacher, because the teacher would let them miss and go on, and "that was no way." I told her I thought she would like that way, because I scolded when they missed; but she replied: "Us has to be scolded if we want to learn, and don't get our lessons." They understand what thorough work is, and I can see no reason why they can not make as bright scholars as any other pupils.

Letter from Rev. A. D. Olds.

MEMPHIS, TENN., January 9.

WE regret that we have not space for a valuable letter from Mr. Olds, our missionary on the Mississippi River, who has been assigned to duty in Camp Holly Springs by the Military Superintendent of Freedmen, who says: "All missionaries and teachers now in camp or hereafter assigned to duty, will report to Chaplain Olds for directions regarding the duties incumbent on them." Mr. Olds writes:

"The people that come in from Corinth, about fifteen hundred, are now living in tents, having no means of warming themselves during the unprecedented cold weather, except by making a fire on the ground inside the tent, subject to the intolerable smoke. . . . Some died of the cold, but I believe they were of the number that were sick at the time. For nearly all of the five thousand freedmen here those were terrible days of suffering. Some who came from Mississippi were more or less frost-bitten, and the feet of some so badly that amputation will be necessary!

"We have helped to clothe a multitude of almost literally naked ones. Many a little child that has come to our tent, barefooted and bare-headed, and crying with the cold, has returned clad in comfortable garments."

## LOUISIANA.

Letter from Mr. Isaac G. Hubbs.

NEW-ORLEANS, January 14.

I HAVE great pleasure in transmitting to you the inclosed order of Major-General Banks for free transportation of fifteen teachers, ten of whom, at least, will be accredited as teachers on plantations. . . . I am happy to say that General Banks grants us cheerfully all we ask as facilities. He grants "rations and shelter" for our teachers and missionaries in this city, Baton Rouge, Donaldsonville, etc., and entire support and compensation to those on the plantations. . . . Each large plantation of two hundred persons or more is to have a capable teacher and the labor will be taxed for the support of the school. . . . Books, etc., will now be provided for them for the present.

We received a special request yesterday to open schools at Baton Rouge. General Banks has requested us to give that place our attention. . . . We are delayed somewhat in opening a day-school here for want of a suitable building. My first night-school for adults was begun last Monday. I have sixty scholars only as yet, but shall soon have all I can instruct. My scholars range from twenty to seventy years of age, and manifest the liveliest interest.

I am receiving calls from various places to open schools. We are invited to Pensacola and vicinity. The field there is large and inviting. . . . With a vigilant eye we are watching events that must deeply affect the weal or woe of this long-oppressed people.

Letter from Rev. Charles Strong.

NEW-ORLEANS, January 23.

I HAVE arranged to open a school for among the colored soldiers at the recruiting dépôts in this city, and shall commence them next Monday. We find no difficulty

obtaining favor for our cause from General Banks. He has issued an order for quarters for our teachers and also for students. He has also given Mr. Hubbs and myself each a permanent free pass within his entire department as agents of the A. M. A. . . . You may rest assured that we shall leave no effort unmade to accomplish all in our power in the mission work which you have intrusted to our care.

### THE BIBLE FOR FRIENDS AND ENEMIES.

We learn from the *Bible Society Record* that two thousand Testaments have been granted, in response to an application of Rev. Dr. Barrows, of the Methodist Episcopal Church, who writes from Beaufort, S. C., that he has accepted the superintendency of Education, in the "Department of the South," including South-Carolina, Georgia, and Florida, and is now inaugurating a new system for his schools.

In the *Record* of January it is stated that one hundred thousand volumes have been granted for the troops in the confederate armies and to the destitute people of North-Carolina, at the request, we presume, of Union men in that State; and that a letter of thanks has been received from Geo. H. Stuart, Esq., of the U. S. Christian Commission, for fifty-five thousand volumes for the armies under Generals Grant and Meade, and other forces. The American Bible Society has also given from time to time many thousands of Testaments and Bibles to the American Missionary Association, besides liberal grants to other religious bodies. \*

### Letter from a Widow.

ALLOW me to express my joyful gratitude to God for what he has done and is doing for the oppressed slave, for our beloved country, and for the advancement of Liberty, Truth, and Righteousness. It is His work, and to Him be all the glory. Surely no power short of His could have wrought such a change in the Administration in public opinion. True, the triumph is not complete, our redemption is not fully accomplished, dark clouds are impending, but their rays are tipped with silver brightness, and the blood and treasure are demanded. It requires a costly sacrifice of both to atone for and to wash away national sin like ours, but He who

has begun the good work will carry it on to completion. Blessed be His holy name!

When this great and good work is consummated, I believe that angels will rejoice. If they rejoice over one sinner that repents, why not over a NATION regenerated and bringing forth fruits meet for repentance? Oh! for an outpouring of the Holy Spirit upon rulers and people that the controversy of the Almighty with this nation may be cut short in righteousness.

I wish to say, for the encouragement of yourself and your co-laborers in the great work of enlightening the minds, and, under God, of turning the hearts of the people, that by the aid of your Magazine and Paper, sympathy for the suffering victims of oppression has been awakened in many hearts that never manifested nor felt sympathy in that direction before. A large circle in this place have pledged themselves to appropriate all the proceeds of their labor during the winter for the freedmen.

Ere long you will have from this place new subscribers to the Magazine, and new contributors to your funds. I am happy to see that as the field is enlarged the funds are increasing. The silver and the gold are the Lord's, and he will see that it is brought into his treasury. All that I have received from debts due to me I have forwarded, and have added a little to it from my daily income, whose source is my needle. If I receive additional money, while I live and have my reason, I shall send it to you. If I do not, I shall enjoin it upon my children to do so. I have chosen the Association to be the dispensers of what I have to give for the suffering victims of oppression, for two reasons: first, because I think they have more sympathy with the slave and more correct views of the character of the colored people; and secondly, because in my judgment they are doing more with less means to extend the knowledge of God and the way of salvation, not only to that class but to all the dark corners of the earth, than any other organization of the kind.

### Letter from Rev. Edwin S. Wheeler.

PORT HUDSON, LA., Dec. 17.

I AM happy to inform you that considerable religious interest is felt among the soldiers of our regiments stationed at this post. The garrison is composed mostly of colored troops, who number about seven thousand men, under the command of Brigadier-General Andrews. Many of the soldiers belonging to this regiment are members of Baptist churches in Mississippi and



Louisiana. Meetings for prayer and Bible-reading are largely attended and deeply interesting. On the Sabbath, they listen with great eagerness to the preached Word, and when their voices join in singing, 'The morning light is breaking,' one can but think that the 'brighter day,' as they express it, has indeed dawned upon our land. We have eight chaplains here.—*Rel. Herald*, Hartford, Feb. 4, 1864.

## Children's Department.

### THE FREE CHILDREN.

BY J. G. WHITTIER.

*Sung in the Schools on St. Helena's Island.*

Oh! none in all the world before  
Were ever glad as we;  
We're free on Carolina's shore,  
We're all at home and free.

Thou Friend and Helper of the poor,  
Who suffered for our sake,  
To open every prison-door,  
And every yoke to break;

Look down, O Saviour sweet, and smile,  
And help us sing and pray;  
The hands that blessed the little child,  
Upon our foreheads lay.

To-day in all our fields of corn,  
No driver's whip we hear;  
The holy day that saw thee born  
Was never half so dear.

The very oaks are greener clad,  
The waters brighter smile.  
Oh! never shone a day so glad  
On sweet St. Helena's isle.

For none in all the world before  
Were ever glad as we,  
We're free on Carolina's shore,  
We're all at home and free!

From Rev. E. J. Comings.

BEAUFORT, N. C., January, 1864.

With your kind permission I want to speak to as many of the Sabbath-school children of the North as I can get to hear me. I have been more than forty years in the Sabbath-school, and love the place most dearly. The children of the Sabbath-school are all *my friends*. I want to speak to them because I love them. There is one school in particular, far away, almost up to the north end of the Green Mount-

ains, which I have in mind. At first I thought I would write to them alone; because they are so near my heart, and because they often beg me to remember them. When I think of the names of Willie, and Freddie, and Emma, and Nettie, and a host of others there, I can hardly deny their request to write to them. But there are a great many other little boys and girls who would be glad to hear something I may say to them about North-Carolina. So I choose to speak to all at once, through the missionary paper.

Now, children, I was told by a letter, not long ago, that there is at least *one little child* in Vermont who *prays for me every day*! I cannot begin to tell you how thankful and happy that fact makes me feel. Oh! I wish there were thousands where now there is one. The prayers of the little children are worth to me far more than the highest honors and riches which the world can give. I do most earnestly invite *all* the little children who may read or hear this letter, to remember me. *Pray for me*. I ask not merely for my own sake, but chiefly for the sake of the *cause* for which I am here, so far from home. Shall I tell you a little about it?

Before any teachers or missionaries came here the *soldiers* who love our country and our new President, came and took the place from the hands of the rebels. They opened the jails where many poor colored people were shut in the dark, and told them they might go free. They took the strong forts and the great guns which had been prepared, with which to destroy our brave soldiers, raised over them the Stars and Stripes, and said to all, both black and white: "Rally around the flag and you shall be free." In this way there are now a great many thousands in this State, who are to-day just as free as you are. Till our army came here, they were all their lives held by their masters as *the property*. They were bought and sold and reared out just like farms and horses and cattle.

Close by me is an old man, one hundred and seven years old, who never till now could say that his hands were his own. And the same is true of all the little children. Every Sabbath I preach to fathers and mothers who once held children with them whom they love, just as I love mine. But the speculator came and bought them, and they were chained into a gang. You sometimes see horses fitted for market, and taken off, never to see home, father, and mother any more. They are now, if alive, among the

els. Always when I am preaching, if I make any allusion to these absent children, I see that the parents around me sigh. A heavy burden is on their hearts.

Before the soldiers came, too, not one of all these people were allowed to go to school, and scarcely one was permitted at all to learn to read. Indeed, if any of them *did* learn they were often cruelly *whipped* for it. I know a woman who was sent up-stairs by her master to bring him a book called *Hannah More*. She went and got it out of a library. He knew then that she had been learning to read. So the heartless monster *whipped* her for knowing how to get the book!

Such was their condition. The night of their crowns had been long and dark—O how dark! At now the morning light is breaking upon them. Missionaries and teachers have followed the steps of the conquering army, and are endeavoring to instruct, raise up, and save this poor people. I am here to do what I can for them, distributing food and clothing, establishing schools, and preaching to them the Gospel. Their eyes are engaged in the same work. Our hands, hands, and hearts are full. We all love to work. Oh! I wish you could all look in upon our Sabbath-schools here, and see hundreds of dark faces eagerly pressing forward to learn the Bible. I know if you could see them you would rejoice with them.

Christmas and New-Year's days have just passed. I hope you all have had a happy time. With the freedmen it has been the most joyful time of their lives. On New-Year's day they had a great meeting. They called themselves *one* *old* on that day, because a year ago President Lincoln set them free. They sung and they prayed, they passed resolutions, (see them in another column,) and they cheered as if they fully felt that they had crossed the Red Sea. A man said in his prayer: "Lord, we thank thee that it ever came into thine heart to make of a man as President Lincoln."

Now, my dear children, I want to ask you all about two things for these poor children of bond-

Will you not pray for them every day? God to teach them by his Holy Spirit—to free them from the bondage of sin. This is the thing I want you all to do. And then will you all love to *give* something to help the misery cause among them? Now is the time. Great change is passing over them. Let us see what we can for them!

## BENEVOLENCE.

WE can not express our love to God, by doing any thing that is profitable to God; God would therefore have us do it in those things that are profitable to our neighbors, whom he has constituted his receivers: our goodness extends not to God, but to our fellow-creatures.—*President Edwards.*

## DR. SAMUEL HOPKINS.

THAT supercilious self-worship, self-selectness, and intense self-sensitiveness, which fulfills the discerning Greek epigram, "Not only loves *himself alone*, but *he alone*, himself doth love," is as utterly imbecile in any true work of reform, as it is opposite to the spirit and habit of the bold Newport abolitionist.—*Rev. Lyman Whiting's Life of Hopkins.*

## LETTER FROM CALIFORNIA.

NOTHING interests me here so much as the intelligence we receive respecting the freedom and advancement of the colored freedmen; and did my age and circumstances permit, I would go among them in some or *any* capacity in which I could be useful to them. How gladly would I devote the remainder of my strength to their education and progress.

I wish there could be something done for the heathen Chinese in California. Many of them are intelligent, but they are pagans, literally pagans. If some young men would come here, learn their language, and become missionaries among them, I should hope they might do great good. Many of them are very teachable.

## THE FREEDMEN'S ADVOCATE.

A NEATLY printed monthly newspaper, with the above title, issued from the office of the National Freedman's Relief Association, has appeared. It contains a variety of useful information, not only to the members of that Association, but to the public generally. We hope it will have a wide circulation. \*

## THE CRISIS.

WE are living in a wonderful period. Grand as were the revolutions that have occurred in the countries of the Old World, and as much as has been done to shake off the fetters of bigotry and despotism—grand as was our own Revolution—grander events are now occurring. The part we have to play is as important in the history of the world and humanity as that played by our forefathers. Our capacity to maintain republican constitutional liberty is now on trial. If we succeed or fail we involve the constitu-



tional liberty of all mankind. White and black, we are all on the boat together. It is our duty to rise to a full comprehension of the era in which we live, so that, regenerated as a people, we can stand in the vanguard of the nations of the world.—*Senator Doolittle.*

### LETTERS TO THE TREASURER.

*From an Ohio Soldier's Wife.*

The inclosed five dollars is the proceeds of our monthly family collection for the cause of missions. One dollar of it given by my little boy, who is not quite twelve years old. It was his own earning.

My husband is still in the Army of the Cumberland, has been in many severe battles the past few months, but God mercifully protected him.

*From Connecticut.*

"Prejudice is fast changing to sympathy and good will for the ex-slaves. When the community feels, and labors, and prays aright, they will most assuredly have a glorious harvest of reformed men and redeemed souls. This I deem the grand object of all our cares, and labors, and gifts, and prayers. Is not the harvest already ripe?"

The writer of the above sends sixty dollars, in shoes, as a Christmas gift to the freedmen.

*From Maryland.*

"DEAR SIR: I hand you a draft for one hundred dollars, to be used for the freedmen. I pray it may bring *Thanksgiving* to the hearts of some of the poor creatures. You are aware of the great change of sentiment rapidly taking place here; negro soldiers and abolitionists are becoming quite popular!! Owing to the risks of war, slavery ceases to be even temporarily profitable; self-interest steps in and accomplishes what justice and humanity fail to do. The Church here remains the stronghold of the system. She stands silent and allows no word for freedom to be spoken in her sacred precincts. Fears of divisions, motives of expediency and policy, smother her moral sense. Right and wrong have joined battle, and she is neutral, alas!"

*From Ohio.*

"Inclosed you will find twenty dollars, which you will apply to the suffering freedmen of Norfolk or Portsmouth, Va. I had resolved to give ten dollars per month for the relief of the freedmen, but as I neglected my contribution

last month, I have doubled it this. Although I feel a deep interest in the welfare of the much abused black man, yet I feel that we need a stimulant to duty which your MISSIONARY, and its correspondents, helps to supply."

*The Young Soldier of Ohio.*

"A little more than a year ago, one of our soldiers, a boy of seventeen, commenced settling apart a portion of his pay for religious purposes, and remitted a small sum to me as his pay-draw came round. He is now, I believe, in the hospital, but four of the ten dollars which I inclose are from him, and devoted entirely for the benefit of the freedmen of our nation."

*From a Lady in Ohio.*

"I inclose — for the 'Contraband' Mission. While my husband has been making an effort in behalf of the long neglected colored man, by circulating the appeal of your Committee, I have often felt like weeping at the want of interest in this section on a subject of so much importance, and that involves so much. I fear our national troubles will not end until the hearts of the people are thoroughly changed. But all hearts are in the hands of God, and he can turn them whithersoever he will. Oh! may he hear the ten thousands of prayers offered daily to him for this happy result. Then shall our nation know *war* and *oppression* no more."

*From a Manufacturer.*

"Inclosed I send you a draft on New-York for one hundred dollars (\$100) for use of your Association in your very important work among the freedmen. As the war has been the means of increasing my profits in business, it would seem base if I should not endeavor to do more for the profit of those unfortunates whom war has brought into so much distress and woe. May the war yet prove to them, through such efforts as those of your Association, a means of elevation and lasting benefit."

*From a Soldier at Vicksburgh.*

"Please find a donation of five dollars. The Lord has been very merciful to me. He has protected me in time of battle, and blessed me with good health. I have been in the service over twenty months, and in the hospital but a few days, for which I am thankful; and I think it my duty to give part of my earnings to this cause. Many a brave soldier has fallen, many mothers have lost a son, and many wives a husband. . . . Must we let traitors destroy this noble government! I say never!"

## RECEIPTS

From Jan. 1 to Jan. 31, 1864, inclusive.

## MAINE.

Agor. Rev. G. W. F.,	50
Blanchard. D. Blanchard, \$2; O. Blanchard, \$1; others, \$1,	\$4 00
Wm's Corner. J. F., by W. & Co.,	50
Unswick. M. Cram,	5 00
nden. J. Howe, by A. D. M.,	3 00
Mariscotta Mills. Rev. W. Hurlin,	1 00
Southworth. Mrs. L. T. Phelps, \$10; Mrs. Tisdale, \$3; Lucy L. Phelps, \$2; Mrs. Wm. H. Black, \$1; M. H. B., 25c.,	16 25
McCroft. K. Drake, by J. A.,	5 00
rdiner. M. C. Coll., by A. C.,	5 00
nden. "A debtor," by J. A.,	6 00
ustry. P. Shorey,	1 00
ston. J. M., by A. C.,	50
land. Rev. F. Southworth and family,	10 00
nden. Rev. S. Sanderson, \$2.25; G. Bennett, 1.25; Dea. N. A. Bradbury, 1. Eastman, and H. Saunders, \$1 ea.; others, \$4.75,	11 25
uslow. S. Smiley, Mrs. S. J. Smiley, and T. L. Farland, \$1 ea.; others, 75c.,	8 75
throp. Rev. J. Boynton,	10 00
mouth. Rev. J. M. Putnam,	10 00

## NEW-HAMPSHIRE.

abarton. Cong. Ch., by D. H. P.,	42 00
om. Wm. Tarleton, \$5; Rev. A. B. Peffers, \$2.50; M. Moses and Dea. F. Sanborn, \$2 ea.; M. Moses, J. S. Dolbear, and D. Moses, \$1 ea.; Mrs. M. P., 50c.,	15 00
william. R. B. Phillips, \$5; sundry persons, \$3.75, by J. W., Treas.,	13 75
ncestown. Ch. and Soc., to const. MRS. ABIGAIL KINGSBURY, L. M., by Rev. C. C.,	42 20
neock. Ch. Contributions, by J. D.,	15 22
shboro' Center. Dea. S. Richardson, \$2; John Adams, \$1; O. C., 50c.,	3 50
he. A. Ellis, \$1; Mrs. E. D., 50c.,	1 50
upster. Rev. A. Chandler,	1 00
ford. A. Chase,	1 00
Vernon. Cong. Ch. and Soc., by W. & Co., 18.25; James Bruce, \$3; E. Bruce, \$2; J. Blott, \$1.50,	24 75
Ip-swich. Geo. Sanders, \$10; Lydia Chandler, \$5; J. Nutting, \$2; S. Sylvester, \$1; others, \$1,	19 00
ord. S. Willard, \$5; West Cong. Ch., \$1.81; Rev. M. T. Runnells, \$1,	7 81
er Mill Village. Rev. D. Adams,	1 00
orton. Bridge. Individuals,	1 00
ple. Dea. N. Wheeler and I. Wheeler, \$5 ea.; Rev. G. Goodyear, \$3; Wm. Kimball, \$2.50; M. Fiske, S. W. Edwards, and W. Keyes, \$2 ea.; Dea. I. Kimball, \$1.50; D. Felt, Dea. C. Heald, and N. Colburn, \$1 ea.; others, \$3,	29 00
moreland. Rev. E. B. Bassett,	2 50
chester. John Burbank, \$5; Dea. S. W. Buf-m, \$3; M. Saben, \$2.43; Cong. Ch., \$2.57; rs. C. M., 25c.,	13 25
Southworth. Mrs. M. Huse,	1 00

## VERMONT.

Mr. and Mrs. A. E. Nichols, \$3; R. D. Nichols, \$1; Mrs. R. T., 25c.,	4 25
ington. G. N. Abbott,	1 25
bridge. S. Hopkins,	1 00
lotte. "A Friend," \$10; E. H. Wheeler, \$5; Meech, L. R. Eaton, and John McNeil, \$2; Midas Prindle and Son, \$2; Mrs. E. Meech, W. Hubbell, Miss S. Hubbell, Mrs. John Hazard, C. S. Pease, Mrs. N. Root, J. S. Shaw, and S. E. H. Wheeler, \$1 ea.; others, \$6.40, by C. C.,	37 40
entry. Dea. M. Pearson, by A. R. G., Treas.,	2 00
Rupert. A. S. and others,	1 50
ough. Geo. G. Williams,	4 00
son. J. D.,	50
ebury. ———,	5 00
esex. Mrs. H. Somerville,	3 25
gomery. T. Samson,	3 00
gomery Center. Mrs. P. B. S.,	25
ury. Mrs. F. Farrington,	5 00
Landgrove. E. Moore,	1 00

Plainfield. C. S., 25c.,	25
Pomfret. S. Conant,	1 00
Saxton's River. Mrs. D. Chandler, \$3; S. W. Warner, \$2; D. Butterfield, J. H. Ramsey, Mrs. Cobb, Mrs. Frost, \$1 ea.; others, \$1.50,	10 50
South-Hardwick. A. M. Amsten,	1 50
Vergennes. Ebenezer Rider, \$20; N. A. Saxton, \$15; I. Bingham, \$5; C. D. Keeler, W. W. Pierce, and H. M. Crane, \$2 ea., by Mrs. E. M. R.,	46 00
West-Randolph. Jonathan Jones, \$10; Mrs. P. Jones, \$2, by Rev. O. D. A., individual, 75c.,	12 75
Weston. Mrs. R. S. Clayton,	1 00
West-Salisbury. J. F.,	25

## MASSACHUSETTS.

Amherst. Estate of Emery Pease, by Oliver Pease, Executor,	520 10
Amesbury and Salisbury. Union Evan. Ch., to const. DEA. JOHN EVANS, L. M., by W. & Co., \$30; Mrs. E. Griffin, \$5; Mrs. Morrill, \$4; Mrs. P., 50c.; Mrs. M. Evans, by D. C. B., \$2,	41 50
Becket. First Cong. Ch., by Rev. L. W.,	6 00
Boston. A Friend, to constitute MRS. BETSEY NICHOLS, L. M.,	30 00
Brimfield. Mrs. P. C. Browning,	10 00
Bridgewater. Trin. Cong. Ch., by L. W.,	10 00
Brookline. "E. P.,"	15 00
Chelsea. Mrs. P. N. Pratt, by W. & Co.,	7 00
Chicopee. Mrs. C. W. C.,	1 00
Conway. Mrs. M. C. Tilton,	1 00
Cotuit Port. Capt. A. C. Childs,	3 00
Cold Spring. Joel Wilcox,	20 00
Dunstable. Wm. Dunn, by W. & Co.,	5 00
East-Longmeadow. G. W. Callender, by M. W. F.,	1 00
East-Weymouth. Cong. Ch., bal. to const. JOSEPH TOTMAN, L. M., by Rev. J. P. L.,	20 00
Florence. A. L. Williston,	100 00
Gardner. E. A. R.,	25
Granby. First Cong. Soc., by A. F., Treas.,	13 50
Hampshire Co. "An old friend,"	500 00
Hanover. C. C.,	50
Harwich. First Cong. Ch. M. C. Colls., by S. U., Treas.,	24 00
Hardwick. E. B. Foster, \$2.50; L. Miller, \$1.50; O. Hunt, \$1; L. T., 50c.,	5 50
Haydenville. Church Contribution, \$30.44, to const. LYMAN CRAWFORD, L. M. Dr. Wm. M. Trow, \$20, by E. G., Treas.,	50 44
Lowell. D. G.,	25
Malden. Esther Oakes, by W. & Co.,	7 00
Milford. First Cong. Ch.,	20 20
Newburyport. C. and E. S. Butler, by W. & Co., \$10; F. W. Smith, \$2,	12 00
North-Adams. Dr. E. S. Hawkes,	3 00
North-Brookfield. First Cong. Ch., by Rev. O. C., \$114.81; Union Cong. Ch., by H. K., Treas., \$164,	273 81
Northbridge Center. Cong. Ch., to const. REV. SAMUEL HINE, L. M.,	30 35
Norton. Individuals, by Miss A. P. G.,	1 25
Petersham. Ch. Contribution, by Rev. L. H. A.,	9 30
Plainfield. W. H. D.,	50
Rockport. J. Parsons, Jr., by W. & Co., \$8; L. W. Allen, \$2,	5 00
Sandersville. "Friends,"	3 65
Shirleyville. First Cong. Ch.,	3 00
Springfield. Mrs. R. H. Clizbe, \$3; M. W. Fay, H. Pease, and H. Cooley, \$1 ea.; "A Member of the Ass'n," \$3; Mrs. M. K. Lombard, \$1.50; Mrs. R. Kilbon, \$1; Mrs. O. D., 25c.,	11 75
Stockbridge. Rev. J. Brewer,	1 00
South-Scituate. D. Kimball, by W. & Co.,	1 00
South-Weymouth. Miss E. L. Torrey, to const. MRS. EMELINE W. TIRRELL, L. M., by Rev. J. P. T.,	30 00
Upton. Z. D. Johnson, \$1; others, \$1.25,	2 25
Washington. Union Ch., by Rev. M. M. L.,	10 00
Warren. J. Ramsdell and Wife, \$12; R. Ramsdell, \$3; S. Blair, \$2; M. C. Coll., \$1.50; C. Jennings, A. G. Rich, S. H. Bliss, A. Bliss, and Mrs. E. Carpenter, \$1 ea.; others, \$2.50,	26 00
Ware. Mrs. H. E. Tuttle, Miss C. A. Gould, and others,	5 00
West-Medway. Seth Partridge,	5 00
West-Springfield. James Eldridge, \$5; Miss A. Bagg, \$3; B. Colton and Dea. E. Eldridge, \$1 ea.	10 00
Woburn. Mrs. T. L. Tilton,	3 00
Worcester. Individuals, by J. C., \$5.25; J. S. M., 50c.; J. E. Phelps, \$1,	6 75



## RHODE ISLAND.

Little Compton. Ezra Wilbur, \$5.50; Mrs. T. C. Bailey, \$3; Mrs. A. C. Bailey and J. P. Bailey, \$1 ea.; O. W. S., 50c. for *Mendi M.*, 11 00  
Providence. A. B. P., 25c.; Mrs. J. S. A., 25c., 50

## CONNECTICUT.

Avon. Cong. Ch., by Rev. E. D. M., 20 50  
New-Britain. Norman Hart, \$2; others, \$3, 5 00  
Bridgewater. Rev. G. C. Bennett, 1 00  
Bozrahville. S. Backus, 1 00  
Colchester. E. Day, 3 00  
Cornwall. Mrs. L. A. Corban, by Rev. S. F., \$1; Rev. M. I., 25c., 1 25  
East-Haddam. Individuals, 50  
East-Woodstock. H. R. C., 25  
Farmington. First Cong. Ch., for *Foreign M.*, by W. G., 58 45  
Glastenbury. J. Wright, 5 00  
Huntington. R. Hawley and D. Lane, \$2 ea.; I. Nichols, Mrs. I. Nichols, N. Thompson, and B. Wills, \$1 ea.; A. B., 50c., 8 50  
Jewett City. Cong. Ch. and Soc., by Rev. T. L. S., 20 00  
Killingly. Mrs. J. A. Atwood, 1 00  
Lyme. S. H. Sil, \$3; D. R. Condol, \$2, 5 00  
Middle Haddam. Mrs. E. T. Hopkinson, \$2.65; Mrs. Col. H. M. Selden, \$2; A. S., 35c., 5 00  
Naugatuck. J. Tuttle, 5 00  
New-Haven. A. Townsend and family, \$25; Mrs. Ira Atwater, \$5; Mrs. E. M. S. Ely, \$10; Miss S. Trowbridge, by N. J., \$5; Rev. F. P. Brewer, \$3, 48 00  
Norwich. "A Friend," by D. H., 2 00  
Northfield. Rev. E. C., 50  
Old-Saybrook. Rev. S. Griswold and Wife, 5 00  
Plymouth. Cong. Ch., by H. F., Treas., \$3.50; J. C. A., 25c., 3 75  
Rockville. Miss A. B. Martin and others, 2 25  
South-Norwalk. Individuals, by Mrs. L. T. G., 1 00  
Suffield. T. R. P., 25  
Stanwich. William Brush, by D. B., 50 00  
Waterbury. W. Werner, \$1; S. B. Minor, \$1, 2 00  
West-Killingly. W. B. Sprague, \$5; Mrs. T. Backus and Miss A. Gay, \$1 ea., by I. T. H., 7 00  
Winchester Centre. Harry Blake, by E. F. B., 10 00  
Woodbury. Judah Baldwin, 35 00

## NEW-YORK.

Albion. Mrs. S. B. Sears, by M. L. K., 1 00  
Angelica. Presb. Ch., by G. L. A., 18 00  
Batavia. Mrs. E. T., 50  
Binghamton. H. E. P., 50  
Brasher Falls. Elijah Wood, to const. OLIVER BELL, L. M., 30 00  
Bridgewater. Dr. J. Hackley, 5 00  
Canoga. Presb. Ch., for *Foreign M.*, by Rev. E. J., 20 00  
Canastota. Enoch B. Northrup, \$5; R. H. Childs, \$2; Mrs. S. Northrup and Mrs. C. Childs, \$1 ea., 9 00  
Canandaigua. M. M. G., 50  
China. G. Arnold, A. Steel, L. Parker, and A. G. Atwater, \$5 ea.; C. Hobart, \$5; Mrs. C. Hobart, J. C. Colton, and B. H. Botsford, \$2 ea.; O. Hitchcock, C. O. Shepard, W. Gibson, B. Bixby, D. Bixby, Miss A. Bixby, C. W. Arnold, Miss M. Shedd, M. I. Skinner, P. H. Parker, and H. J. Atwater, \$1 ea., others, \$6.74, 46 74  
Churchville. Cong. Ch., by S. D. P., 28 55  
Champlain. Mrs. Geo. V. Hoyle, \$5; Mrs. D. R., 25c., 5 25  
Chesterstown. —, 1 00  
Cuba. Mrs. E. S. B., 50  
Danby. C. T. Williams, \$8; L. B. Hanford, \$7.50; J. Hawes and H. Jennings, \$5 ea.; C. W. Lord, S. Pierson, L. Jennings, and J. E. Williams, \$2 ea.; A. J. Grant, \$1.50; S. Hamlin, S. Starkes, D. A. Everest, J. Bell, B. Wadhams, Mrs. U. Clark, S. Loomis, H. E. Loomis, F. Jennings, O. Stewart, H. B. Wright, M. D. Bruce, C. B. Keeler, A. Young, and A. Duplex, \$1 ea.; others, \$10, to const. REV. WARREN MAYO and MRS. EMILY MAYO, L. Ms., 60 00  
Deansville. W. Gates, 2 50  
East-Bloomfield. A. S., 25  
East-Pharsalia. Coll. by Rev. O. K., 3 00  
Groton City. L. Bliss, 3 00  
Hamilton. Cong. Ch. S. S., by E. S., 5 62  
Harford. D. Phillips, \$5; S. W. Nelson and Mrs. H. Moore, \$1 ea., by M. L. K., 7 00

Hopewell. Rev. C. F.,  
Knowlesville. Dea. Wm. Knowles, \$20; Mrs. P. Gillett, \$1, by Rev. R. S. E., 21  
Laona. Mrs. L. E. Hemsted, for *Mendi M.*, 1  
Lakeport. W. C. Bushnel and J. Pease, \$1 ea.; others, \$1.15, by S. M., 24  
Lebanon. First Cong. Ch., by H. H., 3  
Lenox. Mrs. Philissa Fowler, by J. A. W., 10  
Little Valley. Cong. Ch., by Rev. L. N., 2  
Ludlowville. A. T. Waldo, 2  
McDonough. Miss C. Sawtell, 3  
Meridian. L. H., 3  
Mexico. S. W. Eddy, \$1.20; Mrs. Eddy, \$1; and "Little Sister," 15c., 2  
Minden. Rev. N. Van Alstine, 1  
Napoli. Cong. Ch., by Rev. L. N., 18  
New-York. Church of the Puritans, by W. E. W., Treas., \$11.80; Broadway Tab. Ch., M. C. Coll., by W. B. H., Treas., \$4, 15  
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Decatur. John West, \$50; Rev. J. A. R. Rogers, \$20; Alex. Kirkpatrick, Jas. Snedaker, and Danl. Copple, \$10 ea.; Dr. G. Norton and R. A. McCullough, \$6 ea.; Phebe Henry, \$3; Mrs. R. Robe, Wm. Robe, M. Norton, A. Abney, G. E. Kirkpatrick, and Wm. Kane, \$2 ea.; L. Pickerill, Wm. Pickerill, J. T. Cox, M. A. Snedaker, M. Robe, J. L. Summers, S. Embree, S. Norton, M. Stevenson, H. H. F. Snedaker, L. Snedaker, E. M. Snedaker, Mrs. A. Norton, J. B. Norton, A. Shoafstall, A. Mahaffy, R. W. Pittinger, J. Galey, J. West, Mrs. M. Snedaker, W. T. Kane, Mrs. H. M. McCullan, M. Ferris, and P. Sower, \$1 ea.; others, \$8.50; to const. PHEBE HENRY, MRS. SUSAN SNEDAKER, MISS MARGARET A. SNEDAKER, CYRUS PATTON, and ROBERT A. MCCULLOUGH, L. Ms., 159 50

Hills Fork. Cyrus Patton, \$3.25; J. Copple and E. A. Copple, \$1.25 ea.; R. W., 50c., 6 25  
Ripley. Red Oak Ch., James McFerson, \$10; E. Abney and A. McFerson, \$5 ea.; T. W. Baird, A. N. Martin, Mrs. A. Finney and W. R. Minnough, \$2 ea.; J. H. Baird, S. Kirkpatrick, B. Salsbury, W. H. Snedaker, R. Salsbury, A. Salsbury, J. Salsbury, W. Culbreath, S. Bevans, F. Lewis, W. Brown, M. Culbreath, and E. Henderson, \$1 ea.; others, \$5.45; to const. MRS. RACHEL SALSURY and MRS. MARY TWEED, L. Ms. Second N. S. Presb. Ch.: Mrs. M. A. McMillan and A. Liggett, \$5 ea.; T. W. Collins and J. Reynolds, \$2 ea.; J. Fulton, T. McCague, Rev. J. Rankin, and W. Remington, \$1 ea.; others, \$1.25; to const. MRS. JANE RANKIN, L. M. First N. S. Presb. Ch.: Thomas Salsbury, \$10; Jos. Bennington, \$3; Mrs. C. Baird and S. Hemphall, \$2 ea.; T. F. Sifen, F. Hopkins, and Mrs. E. Porter, \$1 ea., 85 70

## INDIANA.

White Water. R. C. Graves.  
Winchester. James Clayton,

*Collected by Rev. D. R. Barker.*  
(\$247.66.)

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Adamsville. Coll. F. B. Ch., \$9.25; Rev. I. S. Manning, \$1, 10  
Cambridge. Coll. by the Social, 10  
Carter Hill. Matilda Carter, \$4; L. D. Clark and A. M. Wood, \$2 ea.; R. McArthur, E. Carter, W. B. Murry, and T. Reed, \$1 ea.; Coll. Presb. Ch., \$3.35, 15  
Concord. Coll. Wesleyan Ch., 6  
Conneautville. A. P. Foster, W. A. Harmon, O. Bushmore, O. O. Ticknor, and W. H. Messick, \$1 ea.; N. Truesdall & Co., \$1; others, \$1.50, 7  
Corry. A. C. B., 2  
Evansburgh. Individuals, 2  
Farington Centre. Coll., \$3.75; Coll. District No. 6, \$2, 5  
Fayetteville. Coll., 10  
Franklin. Individuals, 10  
Greenfield. W. Jones, 1  
Greenwood. Coll. F. Bapt. Ch., 10  
Harbor Creek. Individuals, 10  
Linesville. Coll. Meth. Ch., \$2; Mrs. A. M. P., 50c., 5  
Mahoning. Coll. bal., 10  
Mercer. JOHN R. HANNA, to const. himself L. M., \$30; Mary Hanna, \$20, 2  
New-Wilmington. Coll., 2  
North-East. Coll. Bapt. Ch., \$6.60; Dea. S. Kingsbury, Mrs. S. Kingsbury, Jos. McCord, and B. T. Spooner, \$5 ea.; P. F. Hardee, \$2; L. Kingsbury, W. McCord, and M. N. Hardee, \$1 ea.; others, \$1.42, 2  
Sterretania. Cong. and M. E. Chs., \$4.63; M. H. Silverthorn, \$3; B. Russell, \$2; Dea. G. J., 50c., 2  
Spring Corners. H. Powell and E. Thomas, \$2 ea.; O. Baldwin, J. Blodgett, Mrs. H. Butler, Dr. A. R. Smith, and H. E. Pickett, \$1 ea.; Oliver Brothers, \$1; Mrs. E. T., 50c., 2  
Sugar Grove. Coll., 2  
West-Greenville. Coll. Meth. Ch., \$12.57; Hamlin and Heath, \$2; J. F., 25c., 2

*Collected by Rev. W. Stickney.*  
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Bridgewater. Dea. John Tompkins, \$5; Jane and E. Turner, \$5; C. Hall and N. Pierce, \$2 ea.; G. Scott and R. Hall, \$1 ea.; Marsh and Turner, \$1 ea.; G. P., 50c., 1  
Cherry Valley. Ch. Coll., 1  
Cooperstown. W. H. Averill, \$3; Coll., \$2; Mrs. Bowers, \$2; Mrs. Barrows, Mrs. Fuller, E. Phinney, J. Worthington, H. Scote, G. W. Ernst, I. Hendrix, W. Ruggles, S. T. Winslow, \$1 ea.; others, \$1, 1  
Laurens. Gurney and Tucker, \$1; W. Comstock and H. Sleeper, \$1 ea.; others, \$1.25, 1  
Middlefield. F. L. Gilbert, A. Lane, J. Wilson, J. Hinds, and S. Jones, \$1 ea.; others, \$2.60, 1  
Milford. Coll., 1  
Oneonta. Union Meeting, 1  
Otego. Union Meeting, 1  
Paris. Cong. Ch., \$13.31; Dea. E. Pierce and S. Thomas, \$5 ea.; J. P. Tompkins, \$4; Geo. B. Pierce, \$3; A. Stanton, \$2; D. H. Barnum, J. Kingsbury, and L. Crain, \$1 ea.; A. B., 50c., 2  
Pleasant Brook. S. and C. Eldred, \$1; A. J. Brown, A. Reynolds, B. Burlingame, and C. Gillett, \$1 ea.; others, 55c., 2  
Portlandville. Coll., 2  
Richfield Springs. Coll., 2  
Roseboom. H. M. Jones and A. Low, \$1 ea.; M. and H. Coates, \$1; others, \$3.40, 2  
Schenevus. S. H. Gurney, R. C. Wilson, S. F. Chase, and Wm. Goddard, \$1 ea.; others, \$3.50, 2  
Springfield. Coll., \$3.63; Calvin P. Smith, \$5; A. Fitch, D. Hendrix, and A. Coates, \$1 ea.; others, \$1, 2

Farren. Coll., \$3.50; T. Marshall, \$1,	4	30	Monongahela City. Coll. A. M. E. Sabb. Sch.,		
Westford. J. Kelso, H. Bell, N. Goff, G. Skinner,			\$5.90; John Storer, \$5; Hon. G. V. Lawrence,		
L. Babcock, and W. H. Tyler, \$1 ea.; others,			\$2; J. Sampson, J. H. Van Voorhes, G. McIl-		
\$3.25,	9	25	vain, D. Moore, H. H. Finley, J. Wilson, J.		
West-Winfield. Coll.,	7	39	Kiddoo, W. J. Alexander, J. W. Lockhart, and		
Forrester. J. Cook and Rev. Mr. Baldwin, \$1			J. B. Williams, \$1 ea.; others, \$1.85,	24	75
ea.; others, \$1.50,	3	50	Mount Pleasant. Mrs. N. Miller, \$5; M. Ebersole,		
			\$2; W. Snyder, Mrs. M. Warden, S. Warden, J.		
			S. Truxel, D. G. Dearborn, and Mrs. M. N. Brad-		
			den, \$1 ea.; others, \$4.35,	17	33
<i>Collected by Rev. James McFarland.</i>			Pleasant Unity. J. G.,		
<i>(\$102.50.)</i>			Washington. Dr. Jos. Templeton,		
PENNSYLVANIA.			West-Newton. Rev. J. B. McK.,	5	50
Centre Bethel. Coll. Ch. of God,	42	55	West-Overton. Individuals,		
Johnstown. Mrs. S. K.,		25			50
McKean's Old Stand. Marietta Null, \$5; J. Null,					
\$1; others, \$4.30,	10	80			
London. M. A. F.,		25			
			Total,		\$9,648 73
			LEWIS TAPPAN,		
			<i>Treasurer.</i>		



*[The following text is extremely faint and largely illegible due to fading and bleed-through from the reverse side of the page. It appears to be a historical document, possibly a letter or a page from a book, containing several paragraphs of text.]*